

**CORPUS-BASED STUDY OF SEMANTIC SHIFTS IN THE
TRANSLATION OF SELF-HELP BOOKS FROM ENGLISH INTO
ARABIC: A THEORETICAL PERSPECTIVE BASED ON RELEVANCE
THEORY**

**by
Sarah Ahmed AlShubaily**

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Department of Modern Languages
School of Languages, Cultures, Art
History and Music
College of Arts and Law
University of Birmingham
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Abstract

My research investigates the translation of self-help books from English into Arabic. Its primary concern is to analyse the translation of self-help books with emphasis on the terminology, as they constitute the core of this genre, from English into Arabic. It is a corpus-based study that aims to: (1) distinguish semantic shifts from equivalence; (2) identify the causes behind the shifts; and (3) propose a model for semantic shifts analysis that consists of three phases: (a) identification of shifts; (b). explaining them; and (c). evaluation of the shifts from a relevance theory perspective. The classification taxonomy in this study consists of three main types which are: 1). addition; 2). omission; 3). mutation, and three subtypes including: a). mistranslation; b). wrong word choice; and c). incorrect literal translation. The methodology of this dissertation is based on a corpus linguistics approach as I created a parallel corpus of samples of English self-help books aligned with their Arabic translations. Then, following error analysis (EA) analysis procedures, I applied the following steps to the context of translation analysis: data collection, identification of problematic segments, definition of shift types, explanation of shifts, and finally evaluation. The results of applying the semantic shifts analysis model show that translators of the three books under investigation show a tendency towards mistranslating abstract concepts. The main findings of the study indicate that: 1). Mistranslation is the most common type of semantic shift in the data; 2). Omission is the least frequent type; 3). Most semantic shifts are caused by lack of translators' competence; and 4). From a relevance

theory perspective, the frequency of shifts in the data indicates failure in achieving the conditions of relevance provided in the model.

Dedication

To Majeed,

Thank you for everything..

To Lulu, Khalid, and Reema,

Dream big, and never give up on your dreams..

I love you always...

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Introduction

In the publishing industry, there has been an interest in the genre of self-help, which ranks among the bestselling books nowadays (Redding *et al.*, 2008). Self-help books are defined as “books of popular nonfiction written with the aim of enlightening readers about some of the negative effects of modern culture and worldview and suggesting new attitudes and practices that might lead readers to more satisfying and more effective lives” (Dolby, 2005, p. 38). They are also defined in (McGee, 2005) as books written with the intention to instruct readers on several personal problems; they provide advice, and guidance to readers. Katz (1985) defines self-help books as "books which help an individual improve, modify or otherwise understand his or her physical or personal characteristics" (p. xv). They discuss a variety of topics ranging from physical to mental and psychological well-being.

One of the characteristics of self-help books is that they are pragmatic rather than literary publications (Collingsworth, 2011, p. 755). These books tend to be reader friendly; they are directed to a general and not a specialist audience. Self-help as a genre is popular nowadays according to Valiunas (2010). In her review about the popularity of self-help literature in the United States, she provides many names of popular authors including Dale Carnegie, Norman Vincent Peal and M. Scott Peck. She says that self-help books have been around a long time, and its readers are increasing while its providers are becoming more and more energetic (ibid). In 2008, the self-help business made around \$12 billion (Valiunas, 2010, p.85). In February 2014, Amazon.co.uk listed more than one

hundred and forty-five thousand items under the heading 'mind, body and spirit' (Collingsworth, 2014). This number shows the increasing popularity of the self-help genre. Interestingly, self-help books are becoming popular in translation into different languages as a result of the popularity of English self-help books (Pekcoşkun, 2013; Alkhamis, 2012). Examples of classics of the genre have included Dale Carnegie's *How to Win Friends and Influence People* first published in (1936) and Norman Vincent Peale's *The Power of Positive Thinking* (1952). Both books were translated into Arabic in 2009 and 2001 respectively. ¹

In his study of the status of translation in Saudi Arabia, AlKhamis (2012) states that self-help books are by far the most translated genre with 1090 of a total of 1589 translated titles in 2010. He adds that:

"These are reader friendly titles that deal with how to improve one's life emotionally, physically, and financially, as well as issues of parenting and interacting with teenagers" (p.112).

Self-help books are translated into many different languages besides Arabic. Their popularity is global, which proves the common reception of their contents and ideas in spite of the different cultures of readers. Studies that dealt with the translation of self-help books include Mauranen, (2002), Volga Yilmaz-Gümüş, (2012) into Turkish, Sabri (2012) and Balfaqeeh (2009) into Arabic. These studies used self-help books to investigate cultural items in translation.

دیل کارنجی. (2001). *كيف تكسب الأصدقاء و تؤثر في الناس* (د.خليل البدوي، مترجم). عمان: الأهلية للنشر والتوزيع ¹
(تاريخ النشر الأصلي 1946)
نورمان فينسنت. (2001). *قوة التفكير الإيجابي* (يوسف اسكندر، مترجم). القاهرة: دار الثقافة (تاريخ النشر الأصلي 1952)

Authors of the self-help genre discuss, amongst others, psychological topics such as reaching peacefulness and happiness. They also provide advice on how to improve one's life experience through encouraging readers to become, for example, more spiritual. For instance, they promote non-judgmental approaches to others and meditation as aids in achieving peacefulness and contentment. In doing so, the writers use terminology such as *the self*, *mindfulness*, *presence*, and *higher-self* (Auper and Otterloo, 2000). Such words convey abstract notions that are partly psychological and can be to some extent related to religious values in some cultures and are resonating with Muslim culture; especially with the Sufi paradigm (Abdel Jawad and Al-Hajri, 2016). Moreover, the themes of spirituality and the use of special terms are prominent features of such books; these are not purely technical, nor are they purely specific to culture. Some of them belong to ancient paradigms such as, '*Karma*' from Hinduism whereas, others belong to the field of psychology such as '*ego* and *consciousness*'. The use of such terms is the key semantic feature that can be challenging for translators working between English and Arabic. They are the focus of the present study.

The present research is a corpus-based study that aims to investigate the translation of abstract and spiritual terminology in self-help books from English into Arabic. To fulfill the purpose of this study, I create a parallel corpus of samples from English self-help books and their Arabic translations and I call it the self-help books parallel corpus (SHC) (see appendix 1 for the complete corpus). For analysis, I propose a model for semantic shifts that consists of three phases: identifying and classifying the semantic shifts in the translations into a taxonomy; explaining the possible causes behind the shifts;

and then applying the framework of the relevance theory to evaluate the impact of those shifts on the translation (see section 1.6 in Chapter One).

In the model I propose for shifts analysis in this study, the identification and classification of shifts phase is based on theories of equivalence and shifts in translation. The aim of every translation is to achieve equivalence between source and target texts. However, equivalence is one of the most complicated issues in translation studies. Vinay and Darbelnet (1995) refer to equivalence as using different stylistic or structural means to describe the same situation. Their view is supported by scholars in translation studies including Jakobson (1959), Nida and Taber (1982) and Catford (1965). However, Snell-Hornby (1998) argues that translation cannot be reduced into a linguistic exercise because of textual and cultural characteristics. Further discussions of equivalence categorize it into several types such as formal, dynamic, and pragmatic equivalence (House, 1977; Baker, 1998; Nida, 1969). The emphasis on equivalence has been directing translation studies into finding various strategies and approaches that help translators perform their tasks and produce suitable and acceptable target texts taking into consideration the cultural differences between languages.

An important aspect of any translated text, then, is its equivalence to the original text; i.e., sharing the same sense and complete transference of ideas. Any difference or change in sense throughout the translation alters the meaning of the original and indicates a semantic shift. When changes take place through translation between languages, they are termed a 'shift' in translation studies (Popovič, 1970; Toury, 1980; Van Leuven-Zwart, 1989; Gentzler, 1993; Koster, 2000; and Klaudy, 2003). The term itself indicates a

difference in form between the source and the target texts at structural, stylistic, or pragmatic levels. Shifts can be obligatory or optional depending on the languages involved and on the purpose of the translation; structural differences lead to obligatory shifts, whereas translators' preferences in literary translation, for instance, are optional ones (Machali, 1998: 152). In this research, I define semantic shifts as sense disparities that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience (adapted from Klaudy, 2010).

Translation shift analysis seeks to describe the phenomenon of translation by analysing and classifying the changes that can be observed by comparing source and target text pairs (Munday, 2008, p.63). This provides insights into translation as both a process and a product, and help define problematic issues at the structural, stylistic and pragmatic levels. It also helps in providing solutions to such encounters in translation between different languages. Analysing the semantic shifts, then, will highlight the problematic areas in the Arabic translations of self-help books.

The second phase in the model proposed for this project is explaining the causes behind the shifts in the corpus collected. There are number of factors that can lead to semantic shifts in translation. The differences between cultures in the case of English and Arabic languages are diverse at many levels. Moreover, life experiences, social relations, customs and traditions are diverse within Arabic speaking cultures, and these are different from the English-speaking ones; 'prayer', for example, denotes different practices

depending on the cultures where the word is used. Among these are ideological orientations led by religious affiliation that is clearly felt in language use. The selection of certain words to express particular meanings related to ideological and religious concepts is usually at the heart of translation problems between English and Arabic.

Another factor that can lead to shifts in translating the genre of self-help is the nature of the language and themes discussed in such books. They pose a significant challenge for translators especially when working between two distant languages and cultures like Arabic and English. Moreover, the terminology of self-help books is rich with abstract notions that describe spirituality. The semantics of these terms is another source of difficulty for translators. Some concepts such as *meditation*, *stillness*, and *ego*, to mention a few, require deep understanding from translators to succeed in delivering these notions to the target audience. Since, the aims of self-help books are to influence and to persuade readers, in translating them, the communicative purposes of the original books need to be achieved.

In terms of evaluating the translations, the third and final phase in the model, I apply the relevance theory framework to assess the success of the translations in conveying the intended messages of the original books. As the most recent development to translation theory, Gutt (2014) sees that utilising the term 'resemblance' instead of equivalence within the framework of the relevance theory is supposed to solve issues in translation. The evaluation framework entails principles that can be used as guidelines for translation as a process.

This chapter presents an introduction to my study, it first introduces a statement of the problem under investigation. Second, it explains the purpose of the project. Third, it highlights the significance of this research. Fourth, it lists the questions of the study. Finally, the chapter presents a summary showing the structure of the thesis and concludes with a list of the key definitions I use in this research.

Statement of Problem

The overall aim of my research is to analyse samples of translations of self-help books from English into Arabic in order to highlight the semantic shifts in translating spiritual and abstract terminology. Some Arabic translations of self-help books lead to the misinterpretation of the writers' intentions and the intended effects of the source text on the readers of the target texts. One example from the book *A New Earth- create a Better Life* by Eckhart Tolle (2009, p. 127) shows the translation of the concept 'breaking free' into الانفلات meaning being released from a grip of something or someone in a physical sense. In the original book, the word carries an abstract meaning of freedom, relief, and lightness that come from changing the way people deal with their thoughts about life; it is an abstract idea and does not imply any physical movement. However, in that case, the Arabic translation does not convey the intended meaning of freedom, which is essential to the message of the author of the ST. Instead of الانفلات, the Arabic word meaning (freedom) التحرر can serve as a better equivalent to 'breaking free' in the ST context.

Instances similar to the example above that I notice in published translations of self-help books motivated the idea of investigating the translations of that genre into

Arabic. The focus of my study is to find patterns of semantic shifts in the translations and their impact on the comprehensibility of the Arabic translations.

Translation issues in self-help books

Self-help as a genre can be seen as a series of concepts, thoughts, writers, books, and even talks and workshops that are said to provide self-development and counseling. Moreover, they appeal to people because they are seen to provide solutions and help with daily life issues such as goal setting, anxiety, relationships, success and many other areas that people from all communities' experience and find difficult to handle regardless of their culture (McGee, 2005; Valiunas, 2010; Dolby, 2005). The samples the present study are extractions from three self-help books and their Arabic translations.

The main ideas the three books discuss the same core message of the self-help genre; at a spiritual level as described in Chapter Two (section 2.3.1). Along with their popularity, the three books are also translated into Arabic and are widely sold in local bookstores in the Middle East. Table 1.1 below will briefly present three examples of issues that occur in the translations of a number of terminologies in the corpus: *ego*, *pure potentiality*, and *beliefs*. This serves to highlight the foci of the study and to schematize how they will be discussed and explored.

Reference	Source text concept	Translation in TT (Arabic) as appear in the corpus	Correct Translation	Comment
A New Earth (2005) p. 100	Ego	/ al 'anā/ الانا /alḡhāt/ الذات /alnafs/ النفس	/ al 'anā/ الانا the only correct equivalent for Ego in the genre	the word ego is not translated consistently in other parts of the samples. Three words appear in the translation for the same concept.
The seven Spiritual Laws of Success (2007) p. 42	Pure potentiality	الطاقة الكامنة المحضة /altāqa alkāmina almahḡa/ Back translation: pure potential energy	الامكانات الوفيرة /alimkānāt alwafīra/ Back translation: pure potentiality	The translation provided in the TT is literal. This results in ambiguity because the word choice does not suit the context of communication.
Wishes Fulfilled (2012) p. 31	Beliefs	تصوراتك ومعتقدات /taṡauwwrā tik wa mu'taqadātik/ Back translation: View and thoughts	قناعاتك /qanā'ātik/ Back translation: beliefs	The Arabic translation is not accurate, and it does not express the intended meaning. This leads to ambiguity in the whole text.

Table 1. 1 Issues in translating abstract concepts in self-help books

As the table above shows, the meanings of the three words are clear in the ST, the Arabic translations provided appear inconsistent and ambiguous or unintelligible. First, the word *ego* which is defined in the Oxford dictionary as 'the part of the mind that mediates between the conscious and the unconscious and is responsible for reality testing and a sense of personal identity'². The word *ego* is equivalent to / al 'anā/ الانا, as established in the dictionary;³ which also matches the meaning of that word in this

² Ego. (2016). In *OxfordDictionaries.com*. Retrieved from: <http://www.oxforddictionaries.com/definition/english/ego>

³ Ego. (2015). In *Almaany.com*. Retrieved from: <http://www.almaany.com/en/dict/ar-en/ego/>

particular context. However, in other samples in the SHC, it is translated into two different words including: */alnafs- alḥāt /* (النفس- الذات) both words mean (*the self*). In some cases, it is translated with more than one word throughout the same text as will be shown in chapter Three. This indicates that there is no consistency in translating *ego* in the sample. This inconsistency demonstrates translators' weakness in dealing with special terminology in the genre. In the model proposed in this study, I consider instances of that type as semantic shifts; whenever there is a change in sense between ST and TT.

The second item in table 1.1 is the term *pure potentiality*; a very specialized term used by Deepak Chopra, the author of the book *the Seven Spiritual Laws of Success* (2007), which he constantly refers to and explains in his talks and publications. The meaning of *pure potentiality* in Chopra's context is:

*The source of all creation is pure
consciousness . . . pure potentiality seeking
expression from the unmanifest to the manifest.
And when we realize that our true Self is one
of pure potentiality, we align with the power
that manifests everything in the universe.⁴*

Chopra (2016) explains his view on spirituality using his own terms, where *Pure potentiality* according to him, is the field of unlimited possibilities; a mental state that humans can reach when they have strong faith and a belief in a creator. This belief, he

⁴ From *Deepak Chopra's* website. Retrieved (2016, June 15) from:
<http://www.chopra.com/the-law-of-pure-potentiality>

states, allows people to manifest or achieve all that they desire by being optimistic and motivated to 'walk the road' towards one's goals without fear, hesitation or worry.

By *potentiality* Chopra means a chance or possibility that something will happen or exist in the future through having faith and being optimistic as he explains in his book. As shown in Table (1.1) above, the term *pure potentiality* is not translated correctly; TT is ambiguous and unclear. The Arabic word used in the target text is الطاقة الكامنة المحضة /*alṭāqa alkāmina almaḥḍa*/. The back translation of the Arabic expression is 'pure potential energy'. This translation does not create the sense intended in the ST; it shows a semantic shift. The translator uses some technical terms, energy and potential, that fail to express the intended meaning which impacts the clarity of the sense in the TT.

Some terms in the data of this study are author specific in the books as will be explained in Chapter One (section 1.4.4). These are usually unfamiliar to readers of the original texts as well. However, the writers explain these concepts and clarify them throughout the texts. Yet, author specific terms remain challenging in translation. Creating equivalents in the TT requires translators' competence and awareness of the self-help material and themes. The example of *pure potentiality* also demonstrates a problematic aspect in translating self-help books into Arabic.

The word *belief* is another example that shows an issue in translating the genre in this study. It seems that the translator attempted to explain the word by explicitly translating *beliefs* using two words were used; /*taṣawwūrātik wa mu'taqadātik*/ - تصوراتك ومعقداتك meaning 'views and thoughts' respectively, but neither of the words corresponds to the intended meaning of the English word in this context. The correct translation as

provided in the table 1.1 is قناعاتك /*qanā'ātik* / meaning *beliefs*; a set of ideas and opinions about one's abilities and life experiences that they firmly adopt and take as truth conditions that cannot be changed⁵. This example shows an issue in the target text when words used as equivalents do not relate to the context of communication.

The examples displayed in Table 1.1 illustrate the issues that can arise when translating self-help genre lexicon; related to making incorrect selections of equivalents by translators. All three cases show semantic shifts, changes in sense between source and target texts. In this study, I analyse those cases of semantic shifts then classify them.

Purpose of the study

Self-help books include ideas on the human experience such as *the purpose of life*, *the self*, and *the ego*. In my study, I explore the reception of these particular ideas by translators and how they dealt with such terminology considering cultural and ideological differences between English and Arabic speaking cultures.

My aim in this research is to investigate the popular genre of self-help with emphasis on the semantic aspect of abstract concepts. In doing so, I adopt a methodology that utilises corpus linguistics tools to carry out the analysis. The data consists of samples extracted from three bestseller self-help books and their Arabic translations (Appendix 2 & 3) that I use to create a special parallel corpus of self-help books (SHC) for the purpose of this study (Appendix 1). The aim of the analysis is to identify, classify, explain and finally

⁵ Belief. (2016). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/belief>

evaluate the semantic shifts from the perspective of the relevance theory. The three books under investigation are:

- Dyer, W.W. (2012). *Wishes fulfilled: Mastering the art of manifesting*. Hay House, Inc.
- Tolle, E. (2005). *A new earth: Awakening to your life's purpose*. Penguin Books.
- Chopra, D., Hay, S., Newton-John, O., Frank, R., Chopra, M. and Chopra, G. (2007). *The seven spiritual laws of success*. New World Library.

Moreover, the analysis aims at finding out the causes that lead to the semantic shifts in the translation of the genre under study. Considering the context of translating the genre of self-help into Arabic, several factors can influence the translation. First, cultural differences can be influential in rendering abstract concepts related to spirituality into Arabic. The perception of terminology that express spirituality differs between the source and target cultures. Second, there could also be factors that impact the production of the translations such as translators' competence. The accuracy of translating the self-help genre relies on translators' competence in source and target languages, and on their knowledge and awareness of the genre and its contents. Finally, the contents of the genre and the lexical and semantic characteristics can be factors that impact the translations. The themes presented in self-help books as well as the nature of the concepts and the special meanings they convey can be challenging when translating them into Arabic. I explore all of these factors after identifying and classifying the semantic shifts. Depending on the types of semantic shifts and their frequency in the corpus of the present study, I further analyse the samples to find out the cause behind each case of shift.

In order to evaluate the Arabic translations, I apply the relevance theory (RT) framework to the corpus of the present study. The evaluation of a translation requires a theory of communication to be applied to the findings of the analysis. The aim of any text is to communicate a message, the corpus of self-help books aims to communicate ideas and advice to readers. The framework of RT can provide useful insights into translation evaluation methods. The RT framework emphasizes the importance of resemblance between source and target texts taking into consideration the context of communication in translation settings. With these additions, applying the RT framework would help to provide practical and suitable solutions to translation problems. Hence, leading to improved transmission of ideas and information between languages.

Significance of the Study

Earlier studies in the context of English and Arabic translation focus on media, political, religious, and literary texts whereas other genres such as, non-fiction material are less investigated. In the Arab world, in particular, there is a considerable shortage of research in the field of translating self-help books. This study aims to fill part of the existing gap in researching this field of study in the Arab world, namely, the translation of the genre of self-help material represented by authors like *Eckhart Tolle*, *Deepak Chopra*, and *Wayne Dyer*. These books describe spirituality and its importance in achieving peacefulness and *joie de vivre*.

As mentioned earlier, the study deals with the semantic shifts in translation. Instead of focusing strategies, I analyse a corpus I compiled for this study to find out the patterns

of sense changes that take place during the translation and to reveal the tendencies of translators when dealing with spirituality. To this end, I provide a taxonomy for semantic shifts classification to categorise the patterns that translators show. The taxonomy consists of three main types of semantic shifts: addition, omission, and mutation. I also add three subtypes of shifts including: mistranslation, incorrect literal translation, and wrong word choice shifts. Each one of the types describes a specific pattern of sense change in the data (see Chapter One section 1.6.1). The model of semantic shifts analysis in this study allows for identifying the tendencies of translators, thus provides a broad understanding of semantic issues in translation between English and Arabic. Furthermore, the model investigates the causes leading to semantic shifts and provides a translation evaluation framework that is based on the relevance theory.

This study bridges the gap in translation research in the context of English and Arabic by viewing the translations from a different angle; analysis of shifts as well as applying the relevance theory framework. The focus in this study aims to highlight issues of the semantic aspects of the original texts and to find out if these semantic aspects appear similar in the translations. Moreover, the data I use in my research is derived from three different books translated by three different agents to create a special corpus that I use for the purposes of this research. In this manner, it is expected that the results would be more comprehensive in showing how translators dealing with Arabic treat abstract notions that describe spirituality.

Studies on the cultural translation showed that using some strategies might help solve the problem (Ghazala, 2002; Baker, 1992; Kashgari, 2010; AlJabri, 2013).

Nevertheless, certain cultural items especially those related to ideologies, religions, and beliefs are usually resistant to translation. Finding equivalents, especially for spiritual terminology, can be challenging in translation between English and Arabic. Self-help books are usually loaded with such terms. For example, these books contain author specific terms which are created by the authors themselves and connote special senses. In translating them, translators face the challenge of finding suitable equivalents in the target language. Therefore, identifying the tendencies Arabic-speaking translators are likely to show when translating abstract terms will provide an important contribution to translation studies in the contexts of English and Arabic.

Research on the translation of the self-help genre from English into Arabic is a relatively new field. In the Arab world, in particular, there is a shortage of research in translating these types of books. Moreover, the application of the relevance theory framework to the evaluation of the translation has not been investigated in earlier studies except in analysing ideology in political discourse (Jarjour, 2006). The present study aims to provide new insights and solutions that can be provided to the context of translation between English and Arabic.

The prominent feature in relevance theory is that it views translation as a form of communication and defines it as: 'an interpretive use of language' (Gutt, 2014, p. 36). It focuses on the notion of 'resemblance' instead of 'equivalence' in the process of translation giving more freedom to translators and bringing forth solutions to the problems of non-equivalence. It also gives the context of communication a crucial place in rendering source texts into other languages. The approach of relevance theory will put forward new

insights into translation theory by providing a framework that accounts for the most essential aim of any translation activity: i.e., conveying the message of the source text.

Questions of the study

In terms of the different ideologies, beliefs, and cultural identities of original authors and translators in handling the self-help genre, it would be worthwhile to find out the general tendencies of Arab translators when dealing with self-help terminology. This requires analysing a representative sample from different books that belong to the genre of self-help. The questions underpinning the study are as follows:

1. What are the types of semantic shifts that occur in translating spiritual ideas in self-help from English into Arabic?
2. What are the subtypes of semantic shifts that occur in translating spiritual ideas in self-help books from English into Arabic?
3. What are the causes behind the semantic shifts in the translation of self-help books?
4. From a relevance theory perspective, how can the translations be evaluated?

Structure of the thesis

The following chapters in the thesis are presented in the following order:

Chapter One introduces the theoretical framework of the study. I start this chapter by introducing earlier studies on the translation of the genre of self-help between English and Arabic to show what has not been covered in these studies and identify the gap which my research attempts to fill. I then provide an overview of the main theories of equivalence

and shifts which are fundamental aspects of the theoretical framework of this research. The review shows the different definitions and views on what sorts of equivalence are required in translation. I also discuss several attempts of identifying and classifying shifts in translation in the literature. After elaborating on theories of equivalence and shifts in translation, I present the working definitions for both as far as this project is concerned. In addition, I use the review to adopt a taxonomy of semantic shifts types to use in analysing my data. Third, I briefly discuss the factors that impact translating the genre of self-help between the two languages in this study by reviewing studies on translators' competence, implications of cultural differences on translation between English and Arabic, issues of lexical gaps and untranslatability between English and Arabic, and the impact of text type on translation, as I shall demonstrate in Chapter Five. Fourth, I present the relevance theory and its application to the context of translation in general and to self-help books genre in particular. I discuss the framework of relevance theory of Gutt (1991, 2014) and I explain the principles of the framework and show how it can apply in translation evaluation. With the premise that translation is an interpretive use of language; a translation is a receptor language text that intends to communicate to that receptor the same assumptions that the original communicator intended to convey for the original audience (Gutt, 2014). The framework is based on a number of principles including; context or cognitive environment; resemblance between implicatures and explicatures; and achievement of contextual effects in a communicative context with minimum processing effort. After I explain the principles, I adapt them as conditions to use in evaluating the translations in my study. Based on the literature review, I conclude Chapter

One by presenting a semantic shifts analysis model which I apply to the corpus I create for the purpose of this study (SHC).

In Chapter Two, I elaborate on the methodology of the present research which is a corpus-driven study. I first show the benefits of corpus-based translation studies in identifying the aspects of translation and identifying problems and solutions in both process and product type studies. I also review definitions of corpora in translation studies and explain their advantages. As far as my study is concerned, I ascribe to the definition of a parallel corpus as a collection of texts from a variety of sources by several different writers. The collection of texts put together according to an explicit design criterion to be representative of a given genre: the self-help genre in the present study (Baker, 1995). I then describe the process of creating the SHC (the self-help books parallel corpus of the present study). I explain the criteria of selecting the texts and I provide detailed explanation about the parallel corpus I compiled for this project, describing the nature of the data and the sampling technique used (see Appendix 1). I then elaborate on the procedures I follow in this study to analyse the SHC for semantic shifts. I borrowed the analysis procedures from the field of error analysis (EA) as provided by (Corder, 1981). These major steps include: a. collection of data; b. description and categorization of shifts based on the taxonomy in the proposed model of this study; c. quantifying them by calculating their frequencies using the MS Access software; d. explanation of shifts based on the factors listed in the model of this research; and e. evaluation of the translations adopting a relevance theory perspective. Finally, I concentrate on describing the steps

and software tools I use in analysing the SHC as I explain how they allow for answering the questions of the study.

The application of the semantic shifts analysis model I propose in this study begins in Chapter Three. I present the qualitative results of the first phase of the analysis; identification and classification of shifts in the SHC. I first clarify the translation issues that this study investigates using samples from the corpus. Then, I apply the model of shifts classification using samples from the SHC to illustrate each type of shift in the taxonomy. In doing so, I discuss the sense differences between source and target segments, provide the back translation, which was provided by a professional translator, Mrs. Dania Salama from King Saud University, college of Languages and Translation, to highlight the problematic segments, and explain the category of shift that applies to each case. In Chapter Three, I also present the quantitative results of the SHC semantic shifts analysis showing the frequencies of semantic shifts types; thus, uncovering if there are tendencies of the translators. Furthermore, I describe how each statistical result is obtained from the analysis, thus providing an answer to the first and second questions of the study.

Chapter Four elaborates on the results of applying the second phase in the model; explaining the causes behind the semantic shifts in the SHC, thus answers the third question of the present study. During the analysis, after identifying the shift, I determine the cause behind it depending on the type of shift and the sense difference I find for each segment in the SHC. Then, I use samples from the corpus and present them in Chapter Four to show how each one of the possible causes in the model lead to the semantic shifts. I present the source and target segments along with the back translation. Then, I

explain the sense difference and conclude with the type of the resulting shift and explain the cause behind it. As for the quantitative analysis, I use the same frequency procedure of Chapter Three to identify the most prominent factor among the five; to show which one of them had the strongest impact on the translation of abstract concepts in the SHC.

Chapter Five builds on the conclusions of chapters Three and Four and answers the fourth question of my study. In that chapter, I apply the third phase of my model; evaluation of shifts. I adopt four conditions from Gutt's (2014) relevance theoretic account of translation, and I use them to evaluate the Arabic translations in the SHC to answer the fourth question in the study. I present samples from corpus and apply each one of the four conditions from the framework to evaluate the translations. I compare the similarity between implicatures and explicatures of source and target excerpts, then, I build on that to find out whether or not the contextual effects of the source texts are actually achieved in the translations. I argue that the occurrence of semantic shifts in the translations has an impact on the level of the relevance of the Arabic versions to the context of communication; they impact the comprehensibility of the target texts by the audience leading to translation loss.

Definition of terms

Self-help books: "books which help an individual improve, modify or otherwise understand his or her physical or personal characteristics" (Katz, 1985, p. xv).

Self-help terminology: lexical items that express abstract concepts and mystic ideas. Some of them are shared by other fields of knowledge such as *consciousness* and *ego*,

and others are borrowed concepts from other religions such as *dharma* and *karma*. In addition, some are newly coined by self-help authors such as *pure potentiality* and *pain-body*.

A parallel corpus: “is a corpus that contains the same text samples in each of the two languages, in the sense that the samples are translations of one another” (Oakes and McEneaney 2000, p.1).

Self-help corpus (SHC): the parallel corpus that the researcher compiled in the present study. The English versions are divided into segments, where each is aligned with its Arabic translation. It consists of 519 segments I extracted from the three books:

English:

- Dyer, W. W. (2012). *Wishes fulfilled: Mastering the art of manifesting*. Hay House, Inc.
- Tolle, E. (2005). *A new earth: Awakening to your life's purpose*. Penguin Books.
- Chopra, D., Hay, S., Newton-John, O., Frank, R., Chopra, M., & Chopra, G. (2007). *The seven spiritual laws of success*. New World Library.

Arabic translations:

- داير، واين. (2015). *رغبات محققة، إتقان فن التجلي* (محمد ياسر حسكي و منال الخطيب ، مترجم). دار الهلال:بيروت (تاريخ نشر الكتاب الأصلي 2012).
- تول، اكهارت (2011). *أرض جديدة، الصحوه لهدف حياتك* (مصطفى علي حسين، مترجم). دار علاء الدين: سوريا (تاريخ نشر الكتاب الأصلي 2005)

- شوبرا، ديباك (2013). *القوانين الروحية السبعة للنجاح* (رجا أبو شقرا، مترجم). دار العلم للملايين: بيروت (تاريخ نشر الكتاب الأصلي 2007)

Semantic shifts: sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010).

Mutation: semantic shift when there is a change in the sense of ST when translated into TT: the TT segment does not have the same sense of the ST segment. This also accounts for cases where word choices in the TT do not correspond with the ST ones in terms of the context, adapted from (Cyrus, 2009).

Incorrect literal translation: semantic shift that applies to cases where figurative languages expressions and metaphors are literally translated, in word for word manner, into Arabic (Saraireh, 2001; Bell, 1991; Pym, 1992).

Wrong word choice: semantic shift when TT lack proper collocation with other items in the segment. In those cases, the meaning is somewhat clear but not accurately expressed (Baker, 1992; Pym, 1992; Saraireh, 2001).

Mistranslation: semantic shift when the TL items' sense differs radically from the SL item (Pym, 1992). **Addition:** is over translation; extra information has been added or when more than one word is used to express the equivalent of a ST item, adapted from (Cyrus, 2009).

Omission: under translation; a source segment that is not translated into the target version of the text; if the entire segment or part of it has been left out, such as when certain words are omitted from the TT, adapted from (Cyrus, 2009).

The relevance theory: The relevance theory states that the success of communication depends on sufficient relevance of the information to the audience's knowledge of the world, the audience's ability to reach the intended interpretation of the message, and on the ability of the audience to reach that interpretation with the least processing effort (Sperber and Wilson, 1995).

Explicatures: an explicit assumption communicated by an utterance which is a development of a logical form encoded by the utterance (Sperber and Wilson, 1995, p. 182).

Implicatures: any communicated assumptions that are not explicatures (Sperber and Wilson, 1995, p. 182).

Cognitive environment: the audience's assumptions about the world (Gutt, 1991, 2000, 2014).

Context of an utterance: The context of an utterance is the way a receiver of a given message comprehends or perceives the message on the basis of his own knowledge of the world (Gutt, 2014).

Chapter One: Literature Review

Towards a Model for Semantic Shifts Analysis

Translation contributes to globalization, Wiersema (2004) best describes this relationship by stating that globalization has had an enormous effect on our lives and cultures. Through translation, the world is becoming a global village where new ideas and trends travel from one nation to another. The movement of ideas between nations has accelerated awareness of different cultures and languages (Aldubaib, 2001, p.13). Furthermore, translation of books is one of the channels of globalization. Among the trends that is becoming popular worldwide is self-help publications. Through translations of popular self-help books into Arabic, this genre gained huge popularity in the Arabic-speaking region, particularly the Gulf. However, the rapid dissemination of translated books exhibits some issues in the quality of the Arabic translated versions. My research investigates the translation of self-help books from English into Arabic. The primary concern of this study is to analyse the translation of terminology used in self-help genre books, as they constitute the core of this genre, from English into Arabic. It aims to: (1) distinguish semantic shifts from equivalence; (2) identify the causes behind the shifts; and (3) propose a model for semantic shifts analysis that consists of three phases: (a) identification of shifts; (b). explaining them; and (c). evaluation of the shifts from a relevance theoretic perspective.

First, this chapter reviews previous studies on translation of the self-help genre between English and Arabic to define the gap in these studies. It shall highlight what has

not been covered in earlier research on the translations of the self-help genre into Arabic, thus leading to the purpose of the present study. Second, this chapter provides an overview of the definitions of the two terms; equivalence and shifts, which will set the basis for the study. It elaborates on theories of equivalence and shifts in translation and presents the working definitions for both as far as this project is concerned. Third, it briefly discusses the factors that impact translating the genre of self-help including: (1) translators' competence; (2) implications of cultural differences on translation between English and Arabic; (3) issues of lexical gaps and untranslatability between English and Arabic; and (4) text type impact on translation, as I shall demonstrate in Chapter Five. Fourth, the chapter discusses relevance theory and its application to the context of translation in general and to self-help books genre in particular. Finally, after exhausting the literature, I present a semantic shifts analysis model, which consists of three phases: a. identification and classification of shifts; b. explanation of shifts and the causes behind them; and c. evaluation of translations. My model aims to provide taxonomy of semantic shifts types, to explain the factors leading to shifts, and to apply Gutt's (2014) model of the relevance theory by putting into practice the framework for evaluating the Arabic translations in the data of the present study.

1.1 Terminology of the self-help genre in The Arabic Literature

The themes presented in the genre of self-help are not originally alien to the Arabic culture. In spite of the interest of translating Western self-help books into Arabic and their popularity in the Middle East, the poems and writings of Arab and Muslim writers and poets carried similar essence of thought. Examples of mystic writers include: Gibran Khalil

Gibran, Jalaluddin Rumi, AlGhazali, Hafiz AlShirazi, and Ibn Arabi, to mention a few. In fact, Gibran Khalil Gibran's book *The Prophet* published in 1923 is a clear example of the inspirational fiction. Most of his writings are inspired by Christianity, especially on the topic of spiritual love. His mysticism is a convergence of several different influences: Christianity, Islam, Sufism, Judaism and theosophy. In his book *The Prophet* (1923), Gibran wrote:

"You are my brother and I love you. I love you when you prostrate yourself in your mosque, and kneel in your church and pray in your synagogue. You and I are sons of one faith-the spirit". (p.80).

The value of unconditional love presented in the quote above shows that Gibran felt the essential truth of all religions, and his desire for universal brotherhood and love, recognizing the unity of all faiths. The message in this quote resonates with the themes presented in the genre under investigation in the present study. In addition to Gibran, Muslim Sufi poets and writers expressed ideas that also resemble the contents of the genre under investigation. For example, Jalaluddin Rumi writes:

"There is a loneliness more precious than life. There is a freedom more precious than the world. Infinitely more precious than life and the world is that moment when one is alone with God." (Rumi et al, 2012, p.167).

In that poem, Rumi describes a mystic perception of unity with God that, according to him, a person feels when reaching a state of deep faith and connection with the soul. On the other hand, Ibn Arabi is famous for his writings on the notion of "Divine Unity". The themes of Sufi writings are, to an extent, similar to the experiences of *detachment, letting go, transcendence and freedom* that self-help authors discuss in their books, this is apparent in the three books included in the present study.

Self-help is one of the genres that gained huge popularity in the Arab World; workshops, online courses and talks, seminars, Instagram and Twitter are loaded with life coaches and users that promote positive ideas and practices, give advice, and hold life-coaching sessions with the aim of helping individuals overcome their emotional and psychological challenges. Yet, self-help books may be the most common although not the most reliable, channel through which psychological insights find their way to the wider public (Bergsma, 2008). Moreover, a common trend found in many Arab countries is the translation of 'self-help' books and their wide dissemination throughout the Middle East (AlKhamis, 2013). Self-help books, which fall within the psychological genre, lend themselves very well to social and cultural variations, as they claim to provide ways and strategies that help people feel better (Berg,2008). They also state that they help to improve people's skills such as becoming better parents, performing better at their jobs, fulfilling their dreams, and changing their habits...etc. It is possible to state that all these areas are directly influenced by the cultural values. Self-help books show clear aspects of the culture of their authors, as they tend to convey ideas that are prevalent or acceptable in the social context in which they are published. Translating self-help books into different languages is found to pose a challenge for the translators who are required to produce culturally suitable equivalents which are supposed to create similar impact as the original language book had on the native reader.

The final product in translation is the result of using certain strategies when rendering texts from one language to the other. These strategies can be identified through analysing

the translation product. In analysing the translation of an Arabic self-help book into English, Kaddoura (2009) examined the strategies that could be used in the translation of Islamic texts into English. He derived his data from five samples of the Arabic book */lā tahzan/* (Don't be Sad) by Aaidh Al-Qarni⁶ (2005); a book on spiritual evolution using references from the Qur'an and wholly founded on Islamic beliefs. He applied theories of semiotics; the study of sign systems, processes and functions, and genre; as an element of intertextuality, to look into the socio-textual practices manifested in the ST, and to address how the TT conveyed these features. The findings of Kaddoura's study indicated that the translator attempted to comply with target language norms. The study also concluded that the unplanned nature of the translation process was exposed by the inconsistent hesitancy between foreignization and domestication, as well as by the frequent and unmotivated instances of ST residual orality. In other words, instances of Arabic socio-textual practices were apparent in the translation. An important finding is that lack of consistency in adapting strategies in translation leads to inconsistency in presenting the message of the source text. Therefore, Kaddoura's conclusions show the importance of consistency in translating self-help concepts in order to clearly convey these ideas to the readers. This should be one of the aspects that I consider in analysing the translations in this study, and I give examples from my data, which show inconsistencies as I explain in Chapter Three, section 3.4.

Readers' acceptability of translation strategies in translating two self-help books from English into Arabic is what Balfaqeeh (2009) investigated. To this aim, she followed Basil

⁶ Aaidh AlQarni is a Saudi Islamic scholar and author.

Hatim's schematic representation of action research⁷ using both qualitative and quantitative methods. She first analysed the data in terms of the translators' use of domestication, foreignization, literal translation, and deletion methods. Then, she used a survey with 150 participants to find out the preferred strategies used in the two books: *The Seven Habits of Highly Effective People* (1989) and *Love Smart* (2005). She argues that: (a) paraphrasing and translating using TL equivalents are acceptable strategies in translating idioms, particularly that the two languages involved are spoken by distant cultures and translation within this particular subgenre is communicative. Therefore, the message of the ST can be conveyed by using such strategies; (b) deletion and paraphrasing are acceptable strategies in translating culturally-bound expressions due to the cultural distance between the two languages involved. Her findings reveal that domesticated translation strategies are more acceptable among Arab readers and that they care more about the core message and appreciate translated idioms and cultural expressions using Arabic equivalents.

What the studies above emphasize is the use of translation strategies in dealing with cultural items and their impact on the target text and its acceptability. However, those studies did not provide an evaluation of the target texts within a cognitive theoretical framework. In other words, they did not investigate the success in communicating the translations to the target audience from the perspective of a theory of communication.

⁷ Hatim's (2001) schematic representation of action and practitioner research: is a research method that is used in translator training. It consists of several steps including identifying and investigating the problem, evaluation and consolidation of the data, listing the possible course of actions and predicting the outcomes, and finally implementing and evaluating the action.

Moreover, the methodologies of these studies did not provide semantic analysis that allows for clear evaluations of the translations. Therefore, there is a gap in researching the translation of the self-help genre into Arabic. In the present study, I intend to fill this research gap by investigating the translation of abstract notions in the self-help genre from English into Arabic in terms of the semantic shifts. In doing so, the study adopts the approach of corpus-linguistics, as I explain in Chapter Three, to analyse samples from three different books. Moreover, the study provides an evaluation (see, evaluation phase, section 1.6.3) of the translations by applying the relevance theory framework, which adds to the originality of this study, as to the researcher's knowledge, has not been applied in previous studies on this genre. Furthermore, the difference between the data under investigation in the present study and the translation of *Don't be Sad* (AlQarni, 2005), discussed above, is that this study is not based on any religious beliefs. It is more on the universal beliefs, whereas the latter is based mainly on Islamic teachings. This implies that the target readership, as well as the communicative purposes, differ between the two studies.

Having the purpose of the present study clarified, I next provide a review of the literature on the theories of equivalence and shifts. The two concepts; equivalence and shifts, are the basis of the analysis of the data in my study since its purpose is to analyse and categorize semantic shifts. This review allows me to narrow down the conceptualization of equivalence and shifts, thus leading to the working definitions of the two in this study.

1.2 Equivalence and Shifts in Translation

1.2.1 Equivalence

The concept of equivalence has been of particular concern to translation scholars because it was strongly associated with both definitional and practical aspects of translating (Nida & Taber, 1982; Catford, 1965; House, 1977; Koller, 1979). The concept itself indicates that the source text and the target text share some kind of 'sameness' (Panou, 2013). The importance of equivalence stems from the fact that any translation aims at rendering in one language what is stated in another. The foundation of the success of any translation is dependent on the transfer of messages between languages and on the creation of the same effects of the ST on the TT readers; achieving equivalence (Hamidi, 2008, p. 195). Scholars (Catford, 1965; Koller, 1979; Nida and Taber, 1982) in the field of translation studies have put forward different definitions and types of equivalence. Moreover, apart from the linguistic construction, several factors are incorporated into defining equivalence such as culture, purpose, readership and socio-cultural conditions. In what follows, the section provides an overview of the conceptualization of equivalence as stated by translation scholars.

There is a consensus among the supporters of the linguistic approach to translation (Jakobson, 1959; Vinay and Darbelnet, 1995; Nida and Taber, 1982; Catford, 1965) that the main source of problems in translation is related to mismatches between the linguistic systems of the two languages (SL and TL), which exert a direct and crucial influence upon the process of translating at all linguistic levels (e.g. phonological, lexical, syntactic, etc.), and that can hinder the process of transfer. They put emphasis on the concept of

'equivalence' as an important condition for translation and as a method for overcoming translation problems. Vinay and Darbelnet (1995, p. 38) state: "equivalence refers to cases where languages describe the same situation by different stylistic or structural means". They add that the need for creating equivalences arises from the situation, and it is in the situation of the SL text that translators have to look for a solution. Jakobson (1959, p. 234) further writes:

"Whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions."

Jakobson states several strategies to deal with lack of equivalence in translation. He recommends the use of loanwords, or the use of explanations to express the meaning of terminology when they lack direct equivalents. Furthermore, Jakobson (1959) suggests three kinds of translation: intralingual; within the same language, interlingual; between two languages, and intersemiotic; interpretation of a verbal sign by means of signs of nonverbal sign systems (ibid, p.233). His theory states that translation involves two equivalent messages in two different codes. Vinay and Darbelnet (1995) as well as Jakobson (1959) conceive the translation task as something which can always be carried out from one language to another regardless of the cultural or grammatical differences between ST and TT. They maintain that finding an equivalent of an expression in the SL text in a dictionary or in a glossary does not suffice or guarantee a successful translation because the context surrounding the term in question plays an equally important role in determining the translation strategy employed. They also conclude that the situation itself determines the need for creating equivalence. In other words, translators are allowed to

rely on several procedures such as adaptation, paraphrasing, creating or coining new terminology, or explanations that ensure a more effective and comprehensive rendering of the ST message in the target text.

Despite using the linguistic approach to translation, Nida and Taber (1982) are much more interested in the message of the text and in its semantic quality. They strive to ensure that the message remains clear in the target text. They go on to argue that there are two types of equivalence: (1) formal correspondence, consisting of a TL item which represents the closest equivalent to SL word or phrase, and (2) dynamic equivalence, defined as a translation principle where the translator seeks to translate the meaning of the original in such a way that the TL wording creates the same impact on the target culture audience. Nida and Taber's main contribution to the debate on equivalence is their inclusion of readers or receptors and their cultural expectations into the framework of the translation process. This point is of high importance to the present study, as I argue in section 2.6.1. The self-help genre's targets are to provide advice and persuade readers, which makes analysing the translations equally important. The analysis is based on comparing ST and TT for semantic similarity; creating on TT readers the same impact intended for ST audience; this can be achieved through seeking dynamic equivalence.

According to Catford (1965), equivalence between different texts could be at different degrees (fully or partially equivalent), at different levels of presentations i.e., equivalent in respect of context, of semantics, of grammar, of lexis, etc., and at different ranks: word-for-word, phrase-for-phrase, sentence-for-sentence. In Catford's rank-bound translation, an equivalent is sought in the TL for each word, or for each morpheme encountered in the

SL. Moreover, he states that textual equivalence occurs only when any TL text or portion of a text is “observed on a particular occasion...to be equivalent to a given SL text or portion of text” (ibid, p. 49). However, Snell-Hornby (1988) critiqued Catford for holding a largely linguistic theory of translation. She saw the concept of equivalence in translation as an illusion (ibid). She asserts that the process of translation cannot be simply reduced to a linguistic exercise since other factors, including situational, cultural, and textual aspects should be taken into consideration when translating. In other words, translation involves different cultures and different situations at the same time, and they do not always match from one language to another. In this context, I would argue that Catford’s account of equivalence does not serve the purpose of translating the genre of self-help because concepts like *awaken* or *presence* as they appear in self-help texts are abstract items. The two concepts refer to states related to ‘being enlightened with a broader understanding of life’ and ‘to attending to the present moment’ respectively (Tolle, 2005). However, following a linguistic approach to translating *awaken* or *presence* into Arabic in a literal manner, and without reference to the context will not necessarily yield a correct translation. In my corpus, I found *awaken* translated as تنيقظ /*tatayaqqadh*/ ‘wake up ‘ (back translation) and *presence* translated as الحضور /*alḥudhūr*/ ‘presence at a place’ (back translation). Both translations are incorrect and have impacts on the comprehensibility of the Arabic versions.

House (1977) is also in favor of the semantic and pragmatic equivalence and argues that ST and TT should match one another in function. Central to her discussion is the concept of overt and covert translations. In overt translation, the TT audience is not directly

addressed and there is no need to recreate a second original. For example, in translating academic articles, it is unlikely to find any features specific to the source culture; an academic SL text has the same argumentative or expository force that it would if it had originated in the TL; overt translation is utilised in that case. On the other hand, covert translation enjoys the status of an original ST in the target culture. For example, a political speech that is addressed to a particular national or cultural group requires covert translation. In such case, functional equivalence cannot be maintained, and it is therefore intended that the ST and TT function differently. In the case of *higher power*, from the data collected for this study, I see that a covert translation can serve the purpose of translating that concept into Arabic; references to *God* in the data as *higher power*, for instance. Consideration of cultural differences in that case is important, because the perceptions of these notions differ between the source and target cultures in the context of the present study. The same goes for concepts related to spirituality that are the basis of the genre under investigation.

Koller (1979) further adds that equivalence deals with equivalent items in specific ST-TT pairs and contexts. He distinguishes five different types of equivalence: (a) denotative involving the extralinguistic content of a text or knowledge of the context and field area of the text; (b) connotative relating to lexical choices, especially between near-synonyms; (c) text-normative related to text types; (d) pragmatic or communicative, oriented towards the receiver of the text; and (e) formal equivalence associated with form; and aesthetics of a text, including word plays and the individual stylistic features of the ST (ibid, p. 186-191). Of particular interest to the present study are the denotative and the connotative

equivalence types. Denotative equivalence requires that the ST and TT words refer to the same thing in the real world. It relates to the importance of the extralinguistic aspect of abstract concepts in the genre of self-help; as in the examples of '*awaken*' and '*presence*' mentioned above. The two words denote meanings that are genre-specific; and the translators' awareness of the required lexicon is needed. On the other hand, connotative equivalence necessitates that ST and TT words trigger the same associations on the minds of native speakers of the two languages. It is essential for allowing the proper selection of equivalents for both words *awaken* and *presence* from the various synonyms available in bilingual resources such as dictionaries. This entails that translators prepare themselves on the special senses of such items before using them.

Connotative equivalence requires paying attention to collocations and their differences between source and target languages. This is also an important aspect to consider in dealing with abstract notions and their collocations in the genre under investigation. For example, the translation of '*the more you experience your true nature*' (Chopra, 2007) as appears in the data of the present study shows incorrect use of collocation in Arabic. The back translation of the expression is (every time you practise your true nature); in Arabic the verb *practise* does not collocate with *true nature*. It collocates with the verb 'feel' /*sha'arta*/ as in 'you feel your true nature' or with 'be' /*kunta*/ as in 'you 'be' in your true nature'. Koller's contribution lies in bringing to translators' attention to various types and ways in which equivalence may be achieved. In analysing the data in the present study, comparing ST and TT segments, I identify cases where

denotative and connotative equivalence fail to appear, thus allowing to show the semantic shifts in the translations (see Chapter Three, section 3.3.1.2).

In an attempt to include the readership into the picture in seeking equivalence, Newmark (1988) introduced semantic and communicative translation. Semantic translation emphasizes meaning by trying to retain the characteristics of the ST as much as possible, whereas communicative translation focuses on effect; thus, directed towards the needs of the addressees to obtain satisfaction. Moreover, communicative translation is oriented towards serving the readership, unlike semantic translation, which places more emphasis on the author of the original text. However, both approaches to translation can be used in parallel with varying focuses where each is employed depending on the type of the translation task (ibid, p. 39). As far as my study is concerned, Newmark's semantic translation is of importance to this study as it can serve in translating core terminology of the genre of self-help, such as *meditation*, and *ego* by emphasizing their meanings and at the same time retaining the characteristics of the ST. These terms are basic in the genre; they need to be established clearly in the translations with clear equivalents that are used consistently in the TT. On the other hand, communicative translation is essential for dealing with metaphors and figurative expressions in the corpus of my study, since the aim of using these expressions is to bring the message closer to the reader. Hence, concentrating on rendering the expressions into words that are easily understood are better achieved using the communicative value rather than the lexical one.

Among the scholars in translation studies who have used the concept of 'equivalence' despite the fact that no formal or theoretical definition of the term exists is

Baker (1998, p. 77). She used the notion of equivalence for the sake of convenience because most translators use it. However, she sees that the concept of equivalence is a relative notion because it is influenced by a variety of linguistic and cultural factors. Baker (1992) offers a more detailed list of conditions upon which the concept of equivalence can be defined; she explores it at different levels, in relation to the translation process, including all different aspects of translation; hence combining the linguistic and the communicative approaches. Baker adds the notion of pragmatic equivalence, which refers to implicatures and strategies of avoidance during the translation process. According to her, a translator needs to work out implied meanings in order to get the ST message across. Her view is of high importance to the present study particularly in dealing with unusual constructions that are common in the self-help genre such as '*isness of life*' (Tolle, 2005). The translators cannot restrict the process of translation to a lexical replacement of words; they rather need to work out the implied meanings in using such constructions in the ST. Then, they can provide a translation that reveals those implied meanings in the TT regardless of which strategies to adopt (see Chapter Three, section 3.3)

At this stage, reference needs to be made to Pym's (2009) contribution to the debate on equivalence in translation. He points out that perfect equivalence does not exist; instead, assumed equivalence is always the case (ibid, p. 37). He states that "equivalence is a relation of 'equal value' between source-text segment and a target-text segment" (p. 7). He further adds that equivalence can be established at any linguistic level from form to function. In his distinction between natural and directional equivalence, Pym states that

the former exists between languages prior to translation and it is not affected by directionality. The latter, on the other hand, gives the translator the freedom to choose between several strategies that are not guided by the source text. In other words, approaches to directional translation can be either compliant with the SL norms or conversely adhere to the TL norms. The directionality presented by Pym (2009) can be seen in dichotomies within the equivalence paradigm (Nida, 1969; Koller, 1979; Newmark, 1988). For example, semantic and communicative translations are representations of directional equivalence; by either looking back to SL values and retaining them in the TL, or by looking forward to the needs of the new addressees and adapting to them as much as necessary. His conclusion is that translation has two sides, source and target, and two possible contexts from which the translator can speak.

To sum up, the bilateral relationship between source and target texts may not be necessarily a straightforward one. This is because translations do not always show formal correspondence with their originals; cultural differences between two languages inevitably create difficulties for translators, particularly, in the case of translating the self-help genre between English and Arabic, one-to-one equivalents do not exist for all lexical items. Translating self-help books into Arabic needs to be based on accurate interpretation of the ST in order to produce or formulate an equivalent TT that carries the exact meaning of the original. This interpretation cannot be achieved without cultural competence on the part of the translator.

With this understanding of equivalence in translation, several issues arise as a result of differences between languages and cultures. Moreover, different genres possess

distinctive lexical and semantic features. This, in turn, will have an impact on the type and level of equivalence required in translating the texts. I would argue here that opting for achieving equivalence requires translators to possess both linguistic and cultural competencies in order to fulfill the aims of translation at all levels. Moreover, the aims of the translation as well as the readership need to be both considered in choosing the approaches and strategies to achieve the desired type of equivalence.

The discussion above led me to the conclusion that for the purpose of translating the genre of self-help from English into Arabic, Nida and Taber's (1982) dynamic equivalence is necessary if one wants to deliver the messages of the ST to the target readership. In addition, I use Koller's connotative and denotative equivalence to identify the presence of shifts, when failure of the two types occurs in the data. This is further discussed in section 1.6. below as I explain the model of the analysis of my study.

The main purpose of all translation is the transfer of meaning (Newmark, 1988). Translators have to do their best to transfer as much of the original meaning as they can into the TL. However, since the process of meaning transfer is not a straightforward process, the translator is often called upon to make some semantic adjustments in order to accomplish the task at hand. According to Baker (1992, p. 20), non-equivalence at word level means that the target language has no direct equivalent for a word that occurs in the source text. The type and level of difficulty posed can vary tremendously depending on the nature of non-equivalence. The different kinds of non-equivalence may require different strategies, some very straightforward, others more problematic and difficult to handle such as in author-specific terms in the genre of self-help. Instances of lack of

equivalence can lead to shifts in translation. In addition, the context and purpose of translation often rule out some strategies and favor others, which in turn may also lead to shifts.

The present study aims at analysing semantic shifts that occur in the translation of self-help books. For that, I provide a contribution to the theories of shifts in translation through an analysis a parallel corpus of self-help books (see Chapter Two, section 2.1.1). This parallel corpus that I compiled adds to the originality of this study, as I do not only aim to identify semantic shifts, but I also classify them into taxonomy of several types which allows for a better understanding of the whole process of translation. This comprises the first phase of the model I propose for semantic shifts analysis in this study (section 1.6.1). The following section reviews theories on translation shifts.

1.2.2 Translation shifts

The term 'shifts' originated in Catford's (1965) work which defines shifts as deviations from formal correspondence of the two texts involved in translation; he uses the term 'shift' to describe any changes that are caused by the different features of the source and target languages. Significant theoretical work on the concept of translation shift includes Popovič (1970); Toury (1980); Van Leuven-Zwart (1989); Gentzler (1993); Koster (2000); and Klaudy (2003). In the following section, I shed light on the different views on the concept of shift.

There are two standards of comparison for translation, the source text, and a potential target text, or target system. Popovič (1970) emphasizes the bilateral relationship between source and target. He defines shift as "all that appears as new with

respect to the original or fails to appear where it might have been expected...” (1970, p. 79). More broadly, Popovič is concerned with the effects of translation norms on the types of shifts found in literary translation. Gentzler (1993, p. 86) defines shifts following Popovic’s view (1970, p. 78) that each individual method of translation is determined by the presence or absence of shifts in the various layers of the translation. So, when the form in source language has a new form or different form from target language, it is called shift.

The same notion of shift is discussed by Vinay and Darbelnet (1995) albeit under a different label, transposition; which they define as “Transposition is occasioned by the translation process and can be specified in terms of changes with respect to the original changes” (P. 94). Nida (2003) terms ‘adjustment’ certain changes that are prompted by the different semantic setup of the source and the target languages. Newmark (1988) on the other hand, calls shift or transposition any changes trained translators regularly do to create the target text. What all the definitions share in common is that shifts can be understood as any change in form or meaning that occur during translating a text from one language to the other. However, none of these definitions indicate that shifts can lead to inaccurate or incorrect translation. Therefore, I would like to clarify that in the analysis of shifts in the present study, I am interested in semantic shifts that lead to changes in the translations; changes that alter the sense or meaning of the ST in the TT. In this context, reference needs to be made to the contribution of Klaudy (2010) to the theories of shifts in translation. Klaudy is important to the present study, as I explain in section 2.6.1.

Klaudy (2010) defines lexical transfer operations as a collective term for all systemic and routine-like operative moves developed by generations of translators to handle the difficulties stemming from different lexical systems and cultural contexts of the two languages functioning together in the process of translation. As known in translation, the aim of translators is to keep the meanings of the source texts unchanged. However, Klaudy states that:

What remains unchanged during translation is not the meaning but the sense. Sense is not the criteria for the usage of a linguistic sign within a given language, but the relationship between the linguistic sign and a certain segment of reality (objects, events, persons, phenomena) here and now, i.e. an actual relationship becoming manifest in a certain communicative situation. (Klaudy, 2010, p.83)

In sum, for Klaudy, in order to achieve the same sense, the source language meaning will undergo various changes. This means that it is possible that changing the linguistic sign of the ST expresses its intended sense properly in the TT regardless of changing the sign itself. Having the same sense means that the selected TL item in a given communicative situation is related to the same segments of reality by TL speakers as the SL item. The determining factor here is the relationship between the text and the reality of the communicative context in which it is used. With the assertion of the importance of preserving the sense in translation between two languages, I argue that it would be important to analyse the senses expressed in the ST and compare them with those implied in the TT in order to find out if the communicative function of any translation task has fulfilled its purpose.

The term shifts in the present study is therefore based on Klaudy's (2010) understanding that shifts refer to sense differences between ST and TT as will be discussed in section 1.6. below. Translation shift analysis seeks to describe the phenomenon of translation by analysing and classifying the changes that can be observed by comparing source and target text pairs (Munday, 2008, p.63). In particular, the analysis of the semantic shifts may provide a beneficial tool that allows for verifying the similarity and differences between St and TT senses. The purpose of the present study is to analyse the semantic shifts in the Arabic translation of English self-help books. From the review above, the analysis in the present study ascribes to the definition of semantic shifts as changes in sense that occur in translating a ST segment into a TT that connotes a different sense, rather than meaning, from that of the original segment. The core of the first phase in my model as will be explained in section 1.6 below is the classification of shifts. This is discussed in the next section.

1.2.2.1 Translation shifts classification

Several classifications and types of shifts have been suggested in the translation studies literature in order to describe and account for the changes that take place during the process of translation. One can gather that shifts on the part of a translation can occur at any level, can take various forms, and can have different effects. The taxonomies and types of shifts incorporate shifts at different levels of texts, ranging from linguistic to pragmatic and stylistic. In what follows is a review of these types which will give us a more focused view on the levels of texts where shifts occur, and their types.

Catford (1965, p. 20) distinguished two major types of shift: level shifts and category shifts: the former indicates that a SL unit has an equivalent at a different TL linguistic level, and the latter occurs if the source language SL has different forms from the TL. According to Catford, category shifts include: (a) structure shift as the most common form and involves mostly a shift in grammatical structure; (b) class shift occurs when the translation equivalent of a SL item is a member of a different class from the original item; (c) unit-shift means change of rank; departures from formal correspondence in which the translation equivalent of a unit at one rank in the SL, is a unit at a different rank in the TL; and (d) intra-system shift is a departure from formal correspondence in which a term operating in one system in the SL has as its translation equivalent a term operating in a different non-corresponding system in the TL. Catford's typology provides that shifts can appear at different levels. However, it does not consider the semantic level of text. My model considers this shortage, thus provides a taxonomy to classify the shifts as will be explained in section 1.6 below.

Providing that a text has micro and macro structural levels, Van Leuven-Zwart (1989) put forward a different model as she sees that shifts may exist in each of the two levels. On the micro-structural level, i.e. the surface constituents of text, e.g. words, phrases, clauses, sentences, etc., shifts involving semantic, stylistic and pragmatic values take place. On the macro-structural level, which is seen as a logical consequence of the first one, where units of text deep structure are involved, shifts occur with respect to the meaningful components of the text. Van Leuven-Zwart (*ibid*) also points out that some theorists (Vinay and Darbelnet, 1995; Levy, 1979) have attempted to classify translation shifts into various types; e.g., shifts from general to specific, abstract to concrete, objective

to subjective, and vice versa; along with some shifts that can be characterized as explicitation, implicitation, amplification, reduction, intensification, and archaisation. She points out that many shifts could be theoretically classified under one of the suggested categories; however, in practice, one would encounter some difficulties in establishing the exact category of a particular shift. She clarifies this by saying:

Because the categories were not clearly defined, so that one particular shift might reasonably be considered specification and intensification, for example, all at once. Moreover, the dividing lines between categories such as explicitation, amplification and addition, on the one hand, and implicitation, reduction and deletion, on the other, were vague and imprecise (Leuven-Zwart, 1989 p.153).

The limitation presented above is also found in another model of shifts classification, although utilising a different approach. Klaudy (2003, 2005 & 2010) provides a developed system for describing changes effected by translators based on a contrastive approach. She claims that these operations possibly involve the replacement of source language lexical units by target language ones, the restructuring of sentences, the changing of word order as well as the omission and addition of certain grammatical and/or lexical elements in the target language. In order to be able to pinpoint and describe such transfer operations, Klaudy divides operations into lexical and grammatical operations according to the part of language affected by the operation.

Based on this classification, Klaudy outlines the following lexical operations: narrowing of meaning (differentiation and specification), broadening of meaning (generalization), contraction of meanings, distribution of meaning, omission of meaning, addition of meaning, exchange of meaning, antonymous translation, total transformation

and compensation. In addition to lexical transfer operations, Klaudy establishes the following grammatical operations: specification and generalization, division, contraction, omission, and addition. The categorization proposed by Klaudy (2010) can also be seen as problematic due to the extensive classifications of shifts. This may lead to an overlap, for example between exchange of meaning and total transformation. For the purpose of my study, the limitations presented here inspired looking for a taxonomy that allows for classifying the shifts with fewer categories to avoid cases of overlap.

1.2.2.2 Semantic shifts classification

The discussion above highlighted that the issue of classifications of shifts in translation showing that an overlap can sometimes exist between categories. Hence, there exists a need for a taxonomy that provides a clear classification of shifts types where each type is distinguished from the other, thus avoiding any overlap between categories. Such taxonomy would provide well-defined classifications that can be used in analysing translations. To best serve the purpose of the present study, this taxonomy needs to consist of three primary types only. Further review of the literature in shifts analysis helped me determine the three main types. Cyrus (2009) introduced a small-scale annotation project that focused on the annotation and categorization of translation shifts. Using a corpus consisting of English originals and their German translations taken from the Europal corpus (Koehn, 2002), Cyrus annotated the corpus for predicate-argument structure, then source predicates and arguments were aligned to their target counterparts. When the correspondence was straightforward, the alignment is simple. When there is a shift, the alignment is tagged. In a similar manner, I create a parallel corpus of English self-help texts aligned with their Arabic translations. Whenever there is a change in the

sense; a semantic shift, I tag the segment and then classify it according to my taxonomy which is adapted from Cyrus (2009).

The taxonomy of semantic shifts provided by Cyrus (2009) includes six categories: addition, deletion, mutation, modification, explicitation, and generalization. I found that it is possible to state the first three can apply to any text pairs; in analysing translation, comparing ST with TT would show cases of either addition of meaning, or deletion of segments or parts of segments, or mutation of meaning which indicates sense mismatch between source and target texts as per the definition provided by Cyrus (*ibid*). In analysing semantic shifts in the present study, I adapt three categories from Cyrus (2009): addition, omission, and mutation as a primary taxonomy of classifying the shifts. Furthermore, mutation shifts in particular, indicate that 'sense mismatch' is quite a broad concept. Where some cases can show total mismatch between ST and TT, other cases may show inaccurate translation, as in literal translation of idioms. Since both fall under the category of mutation shifts of Cyrus (2009), I saw the need to further divide that type into subtypes that account for various levels of sense mismatches. For this purpose, I referred to translator training literature to find out about the types of errors and sense mismatch types in translation.

The need to subdivide mutation into several subtypes corresponds to a number of translation error classifications found in the literature on translator training. For example, new and complex lexical items cause translation problems between English and Arabic. With this assumption, Alhihi (2015) started a study with the hypothesis that errors are not merely made by student translators but also by professionals. By analysing the translation

errors found in health documents, she concluded with the following categories or errors: lexical inconsistency, synonyms, lexical gap, collocations, and semantics. Saraireh (2001) and Stalls & Knight (1998) recognized the problem of lexical inconsistency; they claimed that the problem of lexical inconsistency stems from lexical gaps between English and Arabic. On the other hand, Saraireh (2001) have identified problems associated with the use of synonyms in translation. Saraireh (ibid) and Bell (1991) both consider synonyms as problematic in translation because of their overlapping nature and the underlying assumption that synonyms may be used interchangeably in any context.

In the context of translation error classification, Pym (1992) introduces binary and non-binary errors in his discussion of translation competence. He states that:

Whatever the nature and provenance of translation errors, my working definition of translational competence implies that they should all have the same basic form: they should all involve selection from potential TT series of more than one viable term. This is what I want to call the non-binarism of translational errors. A binary error opposes a wrong answer to the right answer; non-binarism requires that the TT actually selected be opposed to at least one further TT1 which could also have been selected, and then to possible wrong answers. For binarism, there is only right and wrong; for non-binarism there are at least two right answers and then the wrong ones (1992, p.4).

Pym's two classifications can cover types of shifts that involve differences between ST and TT senses. Binary errors imply wrong translation, whereas non-binary errors cover ranges of sense differences from literal translation of figurative expressions to lack of selecting the appropriate synonyms from the TT. In this regard, it would be worthwhile to discuss issues of awareness of collocations and how they influence translation. Dweik and Abu-Shakra's (2011) study investigated the most difficult problems faced by translators when dealing with religious collocations from the Quran and the Hadith as well

as from the Bible. They found that translators encountered problems in lexical and semantic collocations due to the specificity of certain religious collocations that are deeply immersed in the Arabic culture. The study also concluded that translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, should realize the disparities between Arab concepts and beliefs and Western ones, and should always take context into consideration. The issue of collocations is therefore an aspect considered in the present study when analysing the semantic shifts. On the other hand, Baker's (1992) discussion of collocation's range also inspired creating subcategories of mutations in the shifts taxonomy in my model. In section 1.6 I present my theoretical framework for this study, where I propose a model that takes into consideration the categories of shifts.

The suggestion made here is that categorizing semantic shifts can lead to a primary classification of general three types: addition, omission, and mutation as defined earlier. Furthermore, mutation shifts can be further subdivided into three categories that display a range or a spectrum of sense differences between ST and TT. The first phase in the analysis this study is identifying the semantic shifts in the data. From the literature review, I was able to create a taxonomy of shifts that best suits the purpose of my study (figure 1.5)

1.3 Factors that influence translation between English and Arabic

Various factors influence translation between languages. Some are related to the genre of texts, and others are associated with translators' abilities and competence. In addition, as mentioned earlier, some are external factors such as, culture, which has its

impact on translation as a process. The following section presents the factors that can be said to influence the translation of the genre under investigation in the present study.

1.3.1 Factors associated with translators

In terms of translators' abilities and competence, reference needs to be made to translator training studies. In discussing errors in translation and translation competence, Pym (1992) emphasizes that errors in translation may be attributed to numerous causes including lack of comprehension, inappropriateness to readership, or misuse of time. Moreover, particularly in the context of English-Arabic translation, studies investigate educational settings to analyse translation students' errors (Salamah, 2015; Alhihi, 2015; Saraireh, 2001; AlQahtany, 2004; AlHamdallah, 1998; AlBzoor, 2011). These studies concluded that causes of errors include: miscomprehension of the original, use of literal translation, lexical gaps and cultural differences

In translator training research, translation competence comprises knowledge, competencies and strategies needed to create high-quality translation (Scarpa, 2010, p.288; Pym, 2003, p. 481). On the other hand, Presas (2000, p. x) defines translation competence considering three types of knowledge: first, declarative knowledge of categories describing and analysing texts, and for evaluating the communicative situation; second, practical knowledge of the process of understanding the source text and creating the translation; and third, the ability to evaluate one's own strategies and change them when necessary. On the other hand, Pym (2003) provides a minimalist approach to defining translation competence as he puts forward a two-fold mechanism of decision-making including: the ability to generate a series of more than one viable target text for a

source text, and the ability to select only one viable TT from these series quickly and with justified confidence. This particular point is of high value to the data analysis of the present study, as it shows that in dealing with abstract concepts in the genre of self-help, a translator needs to possess the competence level that allows for accurate translation and successful choice of equivalents. For the purpose of self-help genre translation, I can assume that the mechanism of decision-making provided by Pym implies the selection of a one viable TT from various ones that best state the message of the ST. I see this as a necessary condition for the success of translation. Since the aim of my study is to analyse the semantic shifts and identify the causes behind them, I argue (see section 1.6.2) that some shifts are attributed to lack of translators' competence. This argument is further supported by studies in the field of translator training.

The context of translator training lists the competencies required by translators. Kelly (2007) offers a comprehensive set of competencies necessary for graduates of translation departments. These include: communicative and textual competence in two languages and two cultures; cultural and intercultural competence, i.e., understanding values, traditions, and beliefs; competence in particular field of knowledge which means basic knowledge that the translator possesses in order to understand the source text and work with specialized literature to solve translation problems; professional and instrumental competence; psychological competence; interpersonal competence; and strategic competence (2007, p. 161-162). In line with this list, the PACTE8 model offers

8 A group of researchers from the Barcelona University who have organized a long-term empirical research to study the acquisition of translation competence.

the components of: bilingual competence; extralinguistic competence; competence of translation knowledge; instrumental competence; strategic competence; and psychological components. According to PACTE, translation competence is defined as; “a hidden system of knowledge required to translate” (PACTE, 2007, p. 96). From all of these categories, my study requires considering translators’ competence in terms of linguistic and extralinguistic competencies. The two are essential in translating the genre under investigation for two reasons. First, the nature of the concepts and themes of the genre; special meanings are attached to lexical items require translator’s awareness of the field. Second, linguistic competence enables translators to deal with metaphors and figurative expressions.

The field of translator training emphasizes the importance of possessing several types of knowledge required in order for translators to handle their tasks in an efficient manner (Qassem, 2014). In particular, I support the view in that extralinguistic knowledge is a condition for the success of decoding a source text and then encoding it in the target language because in translating cultural items, specialized texts, or a particular genre that has its own expressive characteristics, as in the present study, this knowledge would be a valuable tool in transmitting ideas and knowledge between languages and cultures which is the ultimate aim of any translation.

Due to the nature of the data under investigation in the present study, cultural impact can have an influence on the translators’ approaches in dealing with the texts. Notions that are related to religious practices from my corpus such as *prayer*, usually connote various different practices and perceptions in different cultures. Although prayer

is a spiritual practice in various cultures, the performance of prayer differs from one culture to the other. In addition, the perception of spirituality can be associated with religious values in some cultures such as the Muslim one, whereas other cultures see spirituality as part of the human experience without relating it to a particular religion. The following section elaborates on the cultural implications on translation to show how they can be seen as causes behind the shifts.

1.3.2 Cultural impact on translation

Translators are always faced with the problem of how to treat the cultural aspects embedded in the source language and find the most appropriate technique for successfully conveying these aspects in the target language. In addition, these problems may vary in scope depending on the linguistic and cultural distance between the two languages (Nida, 1964, p.130). In the case of English and Arabic, two distant cultures, the challenge is usually harder for translators especially in the literary and religious fields where cultural markers are at the heart of the texts to be translated.

Translation between English and Arabic is challenging due to differences in culture as well as the different linguistic systems. Depending on the purposes and contexts of the translation between the two languages, the degree of difficulty can vary. For example: (a) literary translation challenges translators in conveying the stylistic and aesthetic features; (b) religious texts are sensitive and require cautious efforts in rendering them into different languages; (c) technical texts are loaded with special terminology that does not necessarily have counterparts in translation; (d) political discourse is particularly challenging as a result of ideological orientations (Al-Jabri, 2013; Ghazalah 2002;

Muhaidat, 2005; Jarjour, 2006). Furthermore, Al-Bainy (2002) states that cultural differences lead to additions and omissions in the translating literary and legal texts between English and Arabic. This is due to differences in readership and purpose of translation.

Translating popular non-fiction; texts that are factual rather than fictional as is the case of self-help books, can be a very challenging task depending on the scope of these books and their contents. Abstract concepts that are essential aspects of the self-help genre require cultural awareness to deal with items like *ego* for instance. The word has a neutral connotation in the source language, English. On the other hand, in Arabic, the word *ego* is culturally associated with negative attributes such as arrogance. Therefore, I argue that cultural differences can be seen as a possible cause behind the semantic shifts in my analysis.

Cultural differences can impair translation between English and Arabic. The wide variety of expressive methods, and their differences in the context of translation between the two languages are at the core of research on translation. In translation between English and Arabic, studies suggest several approaches and strategies that aim to help the tasks of translators and provide solutions to bridge that cultural gap (Keane, 1997; El Shiekh, 2011; Ghazala, 2002; Kaddoura, 2009). At the same time, several studies in the domain of religious and literary translation focused on the analysis of the translation of culture-bound notions in order to introduce further insights into solving issues of cultural impact between English and Arabic (Al-Jabri, 2013; Muhaidat, 2005; Aldebyan, 2008; Hussein, 2005).

The translatability of cultural terms between English and Arabic can be facilitated by a number of strategies (Ghazala, 2002b). Ghazala's strategies include: cultural equivalent, cultural correspondence, accepted standard translation, naturalization, general sense, transcription (transference), literal translation, translation couplets and triplets, classifiers, functional or descriptive equivalent, paraphrase, deletions, and glossary notes and footnotes. What determine the selection of a particular strategy are usually the type of cultural item and the context of the translation. For example, a religious item with spiritual connotation such as '*Beit Allāh Al-Harām*' is usually translated as the '*House of God*'. In the analysis of the item, '*house*' is synonymous with '*home accommodation, or residence*' as opposed to the Arabic word */Beit/*. The English word '*house*' refers to one's accommodation and it is translated as */manzil/* in contexts that refer to a place where one lives. However, the word */beit/* which is synonymous with */manzil/* is usually used in contexts related to 'home' that connotes a broader sense than accommodation. Yet, the Arabic term belongs in the context above to the religious domain, and has the following cultural connotative and semantic components, most of which are not available in the English equivalent version: Al-Kaaba, religion of Islam, holiness, prayer, direction, hajj, unity of Muslims all over the world and, above all, belief in God, the one God (Ghazala, 2002b, p. 185).

The discussion above shed light on issues and problems of translating cultural concepts between English and Arabic. The strategies suggested by Ghazala (2002) provide solutions to many translation problems associated with cultural items. However, whether these strategies are actually adopted by Arab translators or not is beyond the

scope of the present study. In addition, previous studies on translation between English and Arabic mostly focus on religious translation between English and Arabic and the impact of ideology on the translation. Yet, the present study investigates the relatively recent trend of translating the genre of self-help into Arabic with emphasis on abstract spirituality notions that are not necessarily religious.

The data in the corpus of the present research contains items that can be described as cultural for two reasons: first, abstract spiritual concepts such as the *higher self*, *ego*, and *divinity* are associated with religious notions especially in Arab cultures; and second, concepts that express psychological perceptions such as *meditation*, *pure potentiality*, and *pain-body* are totally absent in the target culture because they are creations of the authors of self-help books in explaining their views on spirituality. For those two reasons, analysing the semantic shifts in self-help books will add insights into dealing with cultural differences in translation between English and Arabic. It is now established that cultural difference can be considered a possible cause behind semantic shifts in the present study. Besides its impact on translation, additional factors can impact the translation of the data in the present study. Some of the concepts in the genre of self-help can be described as untranslatable either because of their cultural implications, the existence of lexical gaps or because of their complexity and unfamiliarity. The next section explores untranslatability between languages and discusses how it relates to the present study.

13.3 Impact of lexical gaps and untranslatable concepts

Untranslatability is a concept that can hinder translation between languages because the various connotations implied by words in a language may not be part of the

semantics of another language (Apter, 2014). Untranslatability is defined as a property of a text, or of any utterance in one language, for which no equivalent text or utterance can be found in another language. Catford (1965) states that untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the target language text, in two cases: linguistic and cultural.

Untranslatability applies mostly to religious and literary translations (Venutti, 2008; Catford, 1965). Emily Apter (2014) holds the view of untranslatability of texts when the translation takes place at a period of time later than the time of producing texts. Using Abdelfattah Kilito's⁹ Injunction: *Thou Shalt Not Translate My Language*, she asserts the idea that the general rule seems to be that the greater the time lag between a text's original publication and its translation, the greater the chance it will be misread or creatively re-contextualized (Apter, 2014, p. 249). She adds that Kilito's claim is that Arabic texts, mainly poems and the Qur'an, are untranslatable, he states that 'however skillful the translator, poetry refuses translation, and if it is transferred from the original language into another one, it loses its value and becomes a distorted, disfigured text.' (Kilito, 2008, p. 27). To him, poetry translation is impossible because of a special characteristic, meter, which is destroyed when poetry is transferred into a different idiom. Furthermore, Wail Hassan, the translator of Kilito's book (2008), wrote in his translator's preface: the "sacred book of Islam is, from the perspective of the faithful, untranslatable because it is considered the literal word of God; human beings are incapable of exhausting its meanings, let alone

⁹ Abdelfattah Kilito is a Moroccan who authored several books in Arabic and French. His book *Thou Shall not Translate My Language* (2002) offers an overview of Arabic translation claiming that Arabic is difficult to translate because it is the language of the Qur'an. He also discusses untranslatability of Arabic poetry.

transposing it into other languages” (p. xix). Hassan adds that within Islamic tradition, translators are readily held to be apostates and heretics; a class of interpreters worthy of punishment even if they also qualify for redemption. Moreover, Elezb (2014) sees that in translating the Quran into other languages, translation loss occurs as a result of the multiple meanings that can be expressed in one word. Therefore, it would be impossible to render all the shades associated with qur’anic expressions.

In that context theorists including Wilss (1982); Gentzler (1993); Catford (1965) and Bassenett (1980) have further views on the possibility and impossibility of translation of religious texts by postulating methodological, theoretical approaches to translation. Venuti states that:

“Translation is a process that involves looking for similarities between language and culture – particularly similar messages and formal techniques – but it does this because it is constantly confronting dissimilarities. It can never and should never aim to remove these dissimilarities entirely. A translated text should be the site at which a different culture emerges ... A translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures” (Venuti, 2008, p. 305).

Since the process of translation is not straightforward, translation theorists suggest several steps, procedures, and approaches in order to achieve target texts that meet the requirements of cross-cultural text adaptation (Samuel & Samuel, 2007). However, Venuti (2008) notes, translators are constantly faced with dissimilarities between source and target cultures that are challenging. Some of these dissimilarities can be dealt with using compensation procedures, while others cannot be translated due to their cultural connotations, philosophical meanings, or religious value such as translating sacred books,

or literary and aesthetic characteristics in poems. Such texts, or elements of texts, are described as untranslatable.

As far as this study is concerned, dealing with abstract concepts is challenging. As stated above, there is a difference in spirituality perception between the source and target cultures on one hand. There is also the issue of newly coined concepts by authors such as *pain-body* (Tolle, 2005) or *self-concept* (Dyer, 2012). Moreover, the type of texts in such publications is targeted to a general audience. Claiming that the concepts of the self-help genre are untranslatable would imply impossibility of delivering the messages of these books. However, the popularity of the genre and the demand of such publication indicate that the contents are comprehensible to readers. Therefore, I hypothesize that the success of translating the genre relies largely on the translators' competence and comprehension of the essence of the core concepts. It also requires selecting or coining equivalents in the target language to express those concepts in the same way self-help authors did. However, in the case of Arabic, there should be homogeneity in its usage throughout the Arabic-speaking region, which could be insured by introducing the coined word in bilingual dictionaries. Some Arabic equivalents of abstract concepts such as *ego* and *meditation* in the genre can be found in psychology references because they express ideas and concepts that belong to the psychological domain. However, there exist some genre specific concepts that cannot be translated by reference to multilingual dictionaries or other references. Their meanings and connotations stem from the genre itself and the contexts created by the authors of self-help books. The translatability of the genre, as I show in this study, is possible since the linguistic means are available in the target

language. Yet, it requires translators to possess the skills and knowledge necessary to render the genre accurately.

Linguistic untranslatability exists when the target language has no corresponding words, tenses, phonetic or grammatical entities that occur in the source language. Cultural untranslatability occurs when the two languages in a translation context do not share a common cultural understanding. The absence of a cultural- specific representation in the target language is thought to hinder complete transference of the meaning of the source text (Catford, 1965). Instances of cultural concepts include names of foods, traditions, holidays, and social practices such as greetings, to mention a few. Even when some culture-specific items are translated following adaptation or compensation strategies, there remains a loss of connotation that is part of the context.

There are three different approaches to the notion of untranslatability. Each has its view on the possibility of translation between languages and cultures. First, the universalist approach advocated by Wilss (1982) claims that the existence of linguistic universals ensures the translatability of texts. This approach affirms that each linguistic community has the potential of expression, which generates resources for verbalizing every extra-linguistic nuance, including those which go beyond social and cultural experience, and that translation is not restricted between natural languages. For Wilss (ibid), the translation of a text is guaranteed by the existence of universal categories in syntax, semantics, and the natural logic of experience. Proponents of this approach also believe that the translatability of any text is determined by the extra cultural and linguistic experience of the translator. There are three laws of translating a text: (1) translatability is

greater when there is a degree of contact between source and target culture; (2) it is easier when both cultures are on similar levels of development; and (3) translatability can be influenced by the expressive possibilities of the target language (Van Den Broek & Lefevere, 1979). In this approach, there is an emphasis on the role of the translator's knowledge and cultural competence.

The second approach to untranslatability is the monadist approach advocated by Gentzler (1993); Catford (1965) and Bassenett (1980) maintaining that each linguistic community perceives reality in its own peculiar way, and this jeopardizes translatability. This view asserts that different societies live in distinct worlds with different labels to color, family, weather, tenses...etc., and these factors have to be taken into consideration by the translator when approaching any text: literary, technical, or pragmatic. According to Gentzler a "literary scholar (translator) could develop rules of solving a communication problem, arrive at a perfect understanding and correctly reformulate the particular message" (ibid, p.17). According to this approach, untranslatability can be either linguistic or cultural. Linguistic untranslatability means that elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms due to a lack of denotation or connotation (Bassenett, 1980). Furthermore, cultural untranslatability results from a gap between source and target cultures; for example, names of institutions, clothes, food and religious concepts.

The third view to untranslatability is provided in the deconstructionist approach advocated by Andre Lefevre (1990); and Jacques Derrida (2004). It states that the translation of a text affects the way it is perceived as there is a rewriting of the original text

through translation. It is a process in which language is constantly modifying the source text and that the target language acquires a new identity which is merely as a form of representing the source text meaning. Derrida suggests that “for the notion of translation we would have to substitute a notion of transformation; a regulated transformation of one language by another, of one text by another” (Derrida, 2004, p. 20). This approach encourages the use of translator notes and explication in translation, which is not very much encouraged by advocates of the monadist approach. Yet, the claim is that this method increases the readers’ awareness of the source culture.

I believe that the validity of the three approaches to untranslatability depends on the language pairs involved in any translation task. The variety of genres also affects the possibility of translation between languages and cultures. In the case of English into Arabic translation, especially in literary and religious fields, untranslatability is associated with some cultural elements more than others. For instance, religious terms including words that refer to faith, the prophet, the soul, Qur’anic words, prayers and many others are considered quite sensitive when it comes to translation simply because they are loaded with ideologies and beliefs. In the cases of translation into Arabic, the English counterparts of such concepts might also be challenging for translators.

The categories of untranslatability between English and Arabic include culture-specific terms and concepts that are related mainly to Islam, Arabic customs and social life (Kashgari, 2010). These categories fall under cultural untranslatability as discussed by (Bassnett, 1980 & Catford, 1965). An example of that is the word */zakāt/*, which is translated by some as ‘charity’. The English equivalent in such a case falls short of

delivering the full meaning. This is because in Islam, there are specific rules that govern the process of almsgiving such as the amount of payment, the timing, and the beneficiaries of that type of charity. Other examples include words such as *al haj*, *al halāl*, *al'ithm*¹⁰...etc. Words related to Arabic customs are also problematic. For example */al irdh/* is translated as 'good reput-dignity'; Kashgari (2010) suggests the use of paraphrases as a strategy, with the words explained.

In support of the view that holds untranslatability between English and Arabic, Christopher Moore cites a sample of Arabic words including *barakah* and *jin*¹¹ as words that are difficult to translate into English. He considers Arabic as a language that “must surely come at the summit of the world’s untranslatable tongues” (2004, p. 68). Yet, Arab scholars including (Saleh, 2014; Kashgari, 2010; Ghazalah, 2002) provided many strategies for dealing with cultural items in terms of translating them from Arabic into English and vice versa. These included but are not restricted to: transference, couplets, domestication, and foreignization.

The overview of issues of lexical gaps and untranslatability between English and Arabic emphasize their association with religious and literary translation, which is understandable because the two genres are linguistically complicated, and semantically

10 al-Haj: pilgrimage in Islam.

al halāl: allowed or admissible

al'ithm: sin

11 barakah: blessing

jin: demons or fairies

complex. However, some other genres such as non-fiction, media, and technical texts can be considered translatable if one ascribes to the deconstruct or universalist approaches explained earlier. Since such texts are directed to a readership that is interested in the contents of that genre, as implied in their popularity, issues of untranslatability can be overcome (as will be explained in Chapter Four) by using strategies that provide explanations, adaptation, and footnotes translators would be able to translate texts between English and Arabic (Ghazalah, 2002). One example from the data of the present study is *karma* (Chopra, 2007) which is not originally English. This concept is absent from the Arabic language, and it derives its meaning from Hinduism paradigms. If translators adopt the strategies of explanation and footnotes, this may allow for transferring the meaning of such concept into the target language, Arabic. From this study (as I show in Chapter Four), the transference of the ideas and messages of the source texts rather than finding a one word as an equivalent to concepts of that type. I add that translatability is not restricted to providing lexical equivalents, instead translatability is the success of rendering a message from a source language into the target language (see Chapter Five). To put it more precisely, translatability means to create the same impact of the text on the original reader on the receptor of the translation (see Chapter Four for more examples).

In analysing the semantic shifts in the present study, cases of mistranslation shifts can be attributed to lexical gaps and untranslatability of a number of concepts especially those that are not originally English such as *karma* and *Nirvana*. Moreover, author specific concepts, as *pure potentiality* (Chopra, 2007) and *pain-body* (Tolle, 2005), can be described as untranslatable simply because they have no reference for their meanings

except for the source text written by the authors themselves. Yet, these abstract concepts can be translated following the approach suggested by the relevance theory as will be discussed in Chapter Five; consider the cognitive environment of ST and TT readers and start the translation from there.

The following section explores additional factors that influence translation in the context of the present study. I present my view of factors associated with the nature and themes on one hand, and with the lexical features on the other, in the genre of self-help.

1.3.4 Text type impact on translation

One factor that contributes to the difficulty of translating the contents of the data of this study is the significance of key concepts, those that do not have common or direct equivalents in contemporary Arabic. The genre of self-help books is defined by Abdel Jawad and Al-Hajri (2016) as spiritual discourse; texts produced by practitioners or followers of different mystic traditions; suggesting a state of union with God and turning all senses, soul and heart to nothing but that (as is discussed in Chapter Two, section 2.3.1). Key lexical items in spiritual texts are typically read and decoded differently from their regular and everyday use; the word "hungry" for instance refers to the material need for food if used literally. However, for spiritualists, it does not refer to any of that but is an exalted and elevated way to reach supreme power and total annihilation, sublimation and transcendence (ibid, p. 146). According to the authors of the self-help genre, the content of a spiritual text can only uncover itself to a specialist or at least, to some extent, to someone interested in the field. Moreover, an interesting point raised by the authors is the nature of spiritual language in which strange constructions abound that might seem

ungrammatical at first. This apparent ungrammaticality sometimes increases ambiguity rather than dismisses it (Abdel Jawad and Al-Hajri, 2016, p. 148). A good example for such vague constructions that exist in contemporary spiritual writings is the following excerpt from the data collected for the study from *A New Earth* (Tolle, 2005, p.40): "If I can feel the I Am so strongly, then who I am hasn't been diminished at all". The use of the pronoun 'I' would affect the translation if the translators do not possess the awareness that allows inferring the intended meaning in the text (this is discussed in detail in Chapter Four).

With this understanding of the nature of the genre, the content of spiritual books, which I refer to as self-help books, pose serious challenges to translators both at the linguistic and ideational levels. Moreover, the complexity of both lexical items and core message can be attributed to the unfamiliarity of meanings and messages to the readers. Therefore, I argue that the complexity of the contents of self-help books and author specific concepts are two possible causes leading to semantic shifts as hypothesized in the present study.

The complexity of the content of the genre analysed in the present study is mostly related to the lexical aspect of the texts. Abdel Jawad & Al-Hajri (2016) state that there exist four categories of lexical features that distinguish spiritual (self-help) texts:

1. Central concepts: they have no commonly used equivalents in contemporary Arabic writings such as *the manifested and the un-manifested, awakening, non-identification, and detachment* explained above.

2. Shared concepts: representing the concepts that spirituality or Mysticism shares with other fields of knowledge, such as psychology, philosophy and sociology. However, in spirituality these concepts are used in wider terms than they seem to mean in other fields, or they are used to mean something altogether different. Examples of this category include *consciousness, being, awareness, the self, and ego*.
3. Newly-coined concepts: Some new concepts, represented in newly coined lexical items, used in all three books are: *the now, isness, the I-Amness, pain-body, pure potentiality, and extraordinary consciousness*.
4. Borrowed concepts from other religions: the genre thrives on the teachings of Eastern religions such as Buddhism, Hinduism, Taoism, Sufism, and Zen. This lead to borrowing a lot of words into English. *Karma, Satori, Dharma, Nirvana, and Tao* are some of the loan words. Eckhart Tolle (2005), for instance, does not expect readers have any prior knowledge of such words. Thus, he does not use any of these concepts without explaining them.

Based on the discussion above, for the translator to fully comprehend the spiritual dimension of the text and to render it properly, they need not only know linguistic equivalences, but also need to have a deeper declarative and extralinguistic knowledge of the genre under investigation. The lexical items in these books do not derive their meanings from their regular references such as dictionaries. The items connote special meanings that are very specific to the genre; most of their meaning are associated with spirituality (Abdel Jawad & Al-Hajri, 2016).

This section has discussed the factors that lead to semantic shifts in the translation of the genre of self-help into Arabic in the present study. I summarize them in five items: first, translators' extralinguistic knowledge is a condition for the success of decoding source texts and then encoding them in the target language. Therefore, in translating terminology of the self-help books, this knowledge would be important for transmitting ideas from the original books to their translations. Second, cultural differences affect the comprehension of the content of the self-help genre. The reason behind that is mainly that the perception of spirituality in the source culture differs from that of the target culture. This, in turn, would impact translators' choices. Third, lexical gaps and untranslatable words in self-help books can lead to semantic shifts in the Arabic translations. Fourth, the genre contains lexicon that are used in special contexts and describe special notions. Their meanings are only found in the books in which they are used. Additionally, authors in the self-help genre usually coin or create their own lexical items and they use these items in expressing their ideas throughout their books. Fifth, the complexity of the content in terms of themes and novelty of ideas. This can pose a challenge for translators because of their unfamiliarity with the contents of self-help books.

So far, the literature review in this chapter covered two phases from the model of the semantic shifts analysis in this study. First, identification of semantic shifts and their typology and the working definitions of each. Second, explanation of possible causes that can lead to shifts in translating the self-help genre; five factors were elicited as discussed in section 1.4. The third phase in the analysis of my study is the evaluation of the translations; I apply the framework of the relevance theory for this purpose. In the

following section, I present the relevance theory framework to show how I use it to evaluate the translation in the present study.

1.4 Translation and Relevance Theory (RT)

Relevance theory (RT) is a theory of cognitive linguistics and pragmatics that explains the process of human cognition and communication in real-world situations. Sperber and Wilson (1986, 1995) put forward Relevance theory as an extension of the inferential model of communication and of the effective description of human communication process that was introduced by Grice's (1975) inferential communication model. The core concept of RT is the principle of relevance, implying that every act of ostensive communication also conveys a presumption of its own optimal relevance. In other words, in a particular context, communicators claim that they are searching for the most relevant method of presenting information to the audience's own cognitive environment, i.e., the audiences' assumptions of the world.

According to RT, success of communication depends on a number of factors: (a) sufficient relevance of the information to the audience's knowledge of the world; (b) the message in the communicative situation yields the most contextual effects i.e., the audience reach the intended interpretation; and (c) on the audience's ability to comprehend that message with the least processing effort. If these conditions are met, optimal relevance is achieved. For example, in a communication act where a physician is providing his patient with a diagnosis, there are two possibilities. When using complex technical medical terms will possibly not allow the patient to comprehend the diagnosis,

thus leading to failure of communication because of the absence of medical terminology from the patient's cognitive environment. On the other hand, if the physician provides the information using simple non-specialized words, the patient receives the message without the need for further processing effort in order to understand it. In that case, optimal relevance in that particular context would have been achieved.

Gutt (1991, 2000) was a pioneer in applying the relevance theory to translation. Considering that translation is a form of communication, he incorporated the views of psychological cognition into the process of translation, claiming that inadequate use of cognitive theory in translation studies may reduce the effectiveness of translation practice. The main foundation of Gutt's theoretical framework is that translation is an act of communication across language boundaries, and he sees that successful translation results in successful communication. He believes that "since the phenomena of translation can be accounted for by this general theory of ostensive-inferential communication, there is no need to develop a separate theory of translation" (Gutt, 2000, p.199). In my view, Gutt's account of translation as form of communication is valid for my study. Since my data consists of books that intend to persuade readers, focusing on the communicative aspect of the texts is essential. For example, in rendering concepts such *karma* or *dharma* (Chopra, 2007), I believe that providing the intended meanings or the message of these concepts in the translation is more important than providing a lexical item for each. For this reason, I apply Gutt's framework of RT to the data in the present study to evaluate the translations in the third phase of my study (see section 1.6.3 evaluation phase). In

doing so, I apply the principles of the framework after the shifts analysis to evaluate the success of the Arabic translations of the data.

Relevance theory, according to Gutt, provides sufficient guidelines and principles for successful translation. The following section explains the principles of RT framework as developed by Gutt (ibid). These are: (1) translation as an interpretive use of language; (2) context in RT as cognitive environment; (3) implicatures and explicatures of source utterances should resemble those of target utterances in communication; (4) interpreting messages by the audience should not require much processing effort; and (5) the contextual effects should be achieved by the translation audience in a similar manner to the original text audience; the intended interpretation of the message by the audience. In my view, those principles can provide a set of conditions that determine the success of translating the genre of self-help. If either of them is not achieved during the translation, this will impact delivering the message from the ST into the TT readers. In what follows, I will elaborate on each of the RT principles and show how they can serve the purpose of translations evaluation in my study.

1.4.1 Relevance Theory (RT) in Translation: Gutt (1991) and the Interpretive Use of Language

In RT framework, it is established that humans use language descriptively and interpretively (Sperber and Wilson, 1986). The former means that one utterance resembles another in both form and meaning; i.e., both share the linguistic and communicative properties. This means the two utterances are identical and express the same truth conditions such as in the case of direct quotations. The latter, the interpretive

use of language, indicates that an utterance carries an interpretive resemblance to another utterance; the two are not identical in form, but they resemble each other in the communicative results as in indirect quotations. Gutt (2014) builds on that notion of interpretive use of language in his application of RT to translation. He sees that the interpretive use of language is applicable to translation as an interlingual form of communication.

The key to Gutt's (2014) approach is that "the relationship between what we say and the thoughts we intend to communicate is one of interpretive resemblance. In other words, we do not necessarily say what we think, but more often than not what we say interpretively resembles what we intend to communicate" (2000, p. 36). According to that view, translation is regarded as an instance of interpretative use of language because "the translator produces a receptor language text, the translation, with the intention of communicating to the receptor the same assumptions that the original communicator intended to convey to the original audience" (ibid, p. 99). This means that translation is an act of interpretive use across language boundaries in the sense that 'translation' as a term is not to be applied to texts or classes of texts, but rather texts have been produced in such acts of communication in order to convey in one language what was stated in another.

Applying RT to translation as an interpretive use of language is based on two principles: the principle of relevance, and the ability to engage in interpretive use. Gutt (2000) claims that "it is text-specific in that the interpretive use will link the communicative intention of the translator to the intended interpretation of the original text. It is context-

specific in that the search for consistency with the principle of relevance always brings in the particular cognitive environment of the audience addressed” (ibid, p.127). In order for an act of communication to be successfully fulfilled, the ultimate aim should be “to have the communicator’s informative intention recognized by the audience” (Sperber and Wilson, 1995, p. 161). To illustrate this within the context of the present study, I will use the concept of *dharma* (Chopra, 2007) mentioned above. *Dharma* as a concept originates in Hinduism; it is not an English concept, and it does not have a direct equivalent in Arabic. The view of Gutt implies that translating the concept requires emphasis on the communicative purpose and message in these concepts. For *dharma*, using the expression ‘*the purpose in life*’ in the translation allows for delivering the intended message of the concept *dharma* to target audience. Yet, finding a one-word equivalent for the same concept in the translation may not deliver the intended message.

1.4.2 Context as the cognitive environment in RT

The RT framework focuses on the cognitive context in the translation act in Gutt’s (1991) account of translation that emerges from a cognitive perspective. This means the way in which texts are perceived by translators, and then how they are rendered or reproduced in the target language to the audience in an adequate manner. The mind processes the linguistic expressions first in a given communicative context. Those linguistic signs are seen as an input of linguistic formulae and their meanings are derived from how the mind interprets them, based on what they represent. In RT terms, these are called semantic representations that are defined as “mental representations that are the output of the language module of the mind” (Gutt 2014, p. 25). Furthermore, semantic

representations are derived from a further processing in order to reach their propositional forms, and this crucially requires the use of context.

Context of an utterance is “the set of premises used in interpreting it” (Sperber and Wilson, 1986, p. 15). It is seen as a psychological construct; a subset of the audience’s assumptions about the world. According to RT, those assumptions refer to the audience’s cognitive environments rather than the external environment of the communication partners; texts around the utterance, cultural factors, or situational circumstances. The context of an utterance, then, is the way a receiver of a given message comprehends or perceives the message on the basis of his own knowledge of the world. This point is crucial to the discussion of translating the self-help genre in light of the relevance theory. The ideas and concepts in the genre are not always familiar to readers of the original books, let alone their unfamiliarity to the target audience of the translations that belong to a different culture. Examples from the data of my study include *pain-body*, *pure potentiality*, and *stillness*. I believe that considering the cognitive environment of the audience i.e., context in RT framework, would facilitate the translation approach for dealing with unfamiliar concepts in translating them into Arabic.

Translators are supposed to have sufficient knowledge about the cognitive assumptions that make up the cognitive environment of their target audience in order to be able to convey the original message through the translation. Gutt (2000) envisages an important condition for the success of a translation; he believes that:

“Using his knowledge of the audience, the translator has to make assumptions about its cognitive environment and about the potential relevance that any aspects of the interpretation would have in that cognitive environment” (p. 116).

This means that in order for an utterance to be optimally relevant to its receiver, the analytic implications of the communicator should resemble the contextual assumptions of the receiver/hearer of the utterance. An example from the data of the study of that could be the interpretation of concepts that signify a degree of cultural specification such as the word *prayer*. The use of that word in a conversation between a Buddhist and a Muslim will yield two different interpretations. Relevance theory encourages translators to consider the differences in the cognitive environments between the source and target texts’ audience in order to fulfill the interpretive purpose of communication in such contexts.

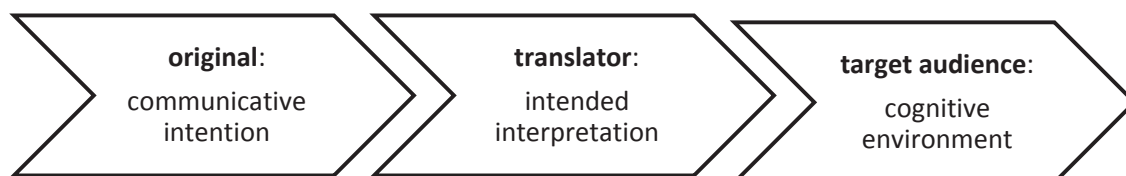


figure 1. 1 Translation as an interpretive use of language

As figure 1.1 shows, the process of communication in a given translation context begins with a message; the original source text. This text carries a particular idea or meaning, the communicative intention of its writer or producer. The translators’ role is to acknowledge and realize that idea or meaning fully; then, they will be able to produce the same message in the target language. In doing so, the cognitive environment of the

audience or the receiver of the message should be considered. By cognitive environment, Gutt means the audiences' assumptions of the world. As the translator formulates the target text, awareness of the audience's level of knowledge of the world; i.e., cognitive environment is a condition for conveying the message in an adequate manner. Knowledge of the cognitive environment allows the translator to use adequate language conventions that meet the audience's expectations.

Following the principles in Gutt's (2000) framework can provide the guidelines to producing target texts that resemble the original message and convey its communicative intention adequately. Therefore, in my model of translation evaluation in my study, I argue that consideration of the audience's cognitive environment is an essential condition in translating abstract concepts into Arabic. As mentioned earlier in this chapter, the content of self-help books can be considered challenging for translators due to cultural differences between ST and TT. In evaluating the translations in the present study, the types and frequencies of shifts would give an indication of whether the condition of considering the cognitive environment is met or not. Thus, allowing for a more accurate evaluation of the success of the translations in conveying the intended messages of the original books.

The first condition in my model of shifts evaluation then is context in Gutt's (2014) RT framework. It requires translators to consider the audience's cognitive environment and level of knowledge of the world when dealing with abstract concepts in the genre of self-help. The second principle in Gutt's framework is based on similarities between implicatures and explicatures of ST and TT. This is explained next to show how I use this principle as a condition in my evaluation model.

1.4.3 Implicatures and explicatures

The intended interpretation of an utterance consists of its explicatures and implicatures. Within the framework of the relevance theory, Sperber and Wilson (1995) define an explicature as ‘an explicit assumption communicated by an utterance which is a development of a logical form encoded by the utterance’ (ibid, p. 182). Implicatures are any communicated assumptions that are not explicatures; the conceptual content of implicatures must be wholly inferred (Carston, 2000; Sperber and Wilson, 2002). According to that view, for implicatures to be inferred, they must be intended by the speaker, and be understood by the hearer as intended. Taking those definitions to the case of interlingual communication as is the case of translation, Gutt (2014) states that:

“a translation to communicate the same interpretation as that intended in the original means that it should convey to the receptors all and only those explicatures and implicatures that the original was intended to convey” (p. 99)

Conveying explicatures and implicatures in a given context of translation means being able to produce a target text that carries the same communicative intentions as those of the source text. The argument of the RT framework is that the translation should resemble the original by making it relevant to the audience; it offers adequate contextual effects. This can only be achieved when the source and target texts share the implicatures and explicatures. This way, the translation should be communicated in a manner that produces the intended interpretation without putting the audience through unnecessary processing effort (Gutt, 2014, p. 101-102). This principle within the RT framework can serve the purpose of evaluating the translations in this study. When comparing ST and TT segments for semantic shifts identification, the differences between implicatures and

explicatures can be revealed. This can be done through analysing the senses of the ST concepts, then comparing them to those expressed in the TT taking into account the lexical choices of the translators. In my evaluation model, I add the condition of similarity between implicatures and explicatures to evaluate the translations. For example, the data of my study contains expressions such as *'this is how god works'* and *'thinking apparatus'* (Dyer, 2012). Both expressions convey senses beyond the direct meanings of their lexical components. When translating them into Arabic, some cultural and linguistic competencies would be required. However, to evaluate the Arabic versions of the two expressions, applying the condition of implicature and explicature will set a basis for comparison between ST and TT to find out if resemblance exists between the two.

1.4.4 The processing effort

The addressees in a given communicative situation use context to interpret the utterance communicated to them (Sperber & Wilson, 1986). There are two criteria for selecting the context: first, ease of accessibility; i.e., the amount of processing effort encountered, and second, the amount of contextual effects resulting from the interpretation of the utterance in the selected context. Hence, the relevance of a given assumption communicated in a particular context is defined by the amount of processing effort relative to the amount of contextual effects. The relationship between these two criteria is what Sperber and Wilson call "the principle of relevance" (ibid, p. 158). This principle states that, in interpreting the utterance, an adequate amount of contextual effect is produced for the minimum processing effort required to complete the process. Therefore, it is the speakers' responsibility to communicate their message in a manner

that ensures that the hearer is able to arrive at the interpretation that the speaker originally intended.

The relevance theory accounts for translation in respect of what it should convey and in terms of how this ought to be expressed. As for the intended interpretation, the translation should resemble the original by making it relevant to the audience; it offers adequate contextual effects. Furthermore, the translation should be expressed in a manner that yields the intended interpretation without putting the audience to unnecessary processing effort (Gutt, 2014, p. 101-102). Both aspects are contextually determined, since the principle of relevance is dependent on the context. In the present study, inconsistencies in translating key concepts in the genre of self-help can be utilised as a tool to identify cases that require an increased amount of processing effort from the audience. To explain this, I found that the genre of self-help contains author specific concepts such as *isness* (Tolle, 2005), *ordinary consciousness* (Dyer, 2012), and *pure potentiality* (Chopra, 2007). Being author specific means that they do not have direct equivalents in bilingual dictionaries. If the translators create an equivalent for a concept of that type, then it is a condition in my model that this equivalent is used consistently throughout the translation. I would also argue that the same needs to be done in translating key concepts in the genre such as *ego*, *consciousness* and *awareness*. In the evaluation model of the study, then, the third condition is that reaching the interpretation of the TT should not cost the target audience processing effort. In the present study, this is associated with inconsistencies in translating key concepts in the self-help genre into Arabic. An important note to be made here is that the processing effort is usually linked to

the next principle in Gutt's RT framework, contextual effects. These are also included in the model of shifts evaluation in my study.

1.4.5 Contextual effects

The notion of context in communication according to RT framework requires accessibility of contextual assumptions with a certain amount of effort in order to retrieve those assumptions (Gutt, 2014, p. 28). Moreover, the main claim of the relevance theory is that human communication essentially creates an expectation of optimal relevance; the hearer or receiver's attempt to interpret adequate contextual effects with minimal processing effort. The adequate contextual effects are the messages intended by the message initiator in the communicative act. Gutt (ibid) believes that those terms provide the solution to the problems encountered by translators; they guide translators by determining what aspects of the ST should resemble the TT. In doing so, the translations become adequately relevant to the target language audience. Moreover, they are expressed naturally in the sense that they are not meant to be unnecessarily difficult to comprehend.

It can be concluded here that if the translation fails to express the intended message of the source text, the contextual effects cannot be achieved. In the context of the present study, mutation semantic shifts, in particular, and their frequencies can be indicators of the success of the translation in conveying the intended contextual effects of the ideas in the genre under investigation. This is because mutation shifts designate cases where the sense of the ST is not implied in the TT. Based on this, the fourth condition in my evaluation model is achievement of contextual effects. In evaluating the

translations, cases of mistranslation shifts, for instance, imply failure in achieving contextual effects of the ST. Furthermore, omission shifts will lead to TT that fail to express the intended message of the ST. In such cases, the shifts will hinder achieving the contextual effects of the communication, thus leading to translation loss.

1.4.6 Equivalence from a Relevance Theory Perspective

In the preceding theories and approaches to translation discussed earlier in this chapter, equivalence is considered an essential condition to successful translation. Views on equivalence ranged from the linguistic level of the source text, to the cultural and ideological aspects of texts and putting forward strategies to overcome hindrances in translation. According to the framework of RT, Gutt (1991, 2014) expanded the scope of 'equivalence' by replacing it with the use of the term 'resemblance' as a core to a new and developed translation theory. In his account of translation, resemblance between the source and target text means sharing the interpretation of the message (the original text), the semantic representation, explicatures and implicatures, and the contextual effects. Moreover, Gutt introduces two elements: the context of communication and the cognitive environment of the target audience.

To sum up, the framework of the relevance theory it can be said that while Sperber and Wilson (1995) discuss the importance of identifying the communicator's informative intention by the audience at an intralingual level, Gutt (2000) applies this requirement to the act of translation between two languages. In establishing his framework for an alternative theory of translation, he explains how the relevance-theoretic view of translation can be used a base for an account of translation as an interpretive use of

language. Gutt (2000) explains what he means by the claim that an utterance interpretively resembles an original as follows:

“In interpretive use the principle of relevance comes across as a presumption of optimal relevance: what the receptor intended to convey is (a) presumed to interpretively resemble the original ... and (b) the resemblance it shows is to be consistent with the presumption of optimal relevance, that is, is presumed to have adequate contextual effects without gratuitous processing effort” (p. 100-101).

Gutt’s presentation of a framework that shows how optimal relevance can be achieved in translation provides a new definition of faithfulness in translation. According to the framework, faithfulness can be achieved under two conditions: first, the resemblance between the source (sender’s intention) and target (receiver’s interpretation) message; and second, the achievement of the communicative purpose of the original message within the cognitive environment of the audience. When the two conditions are met in an act of communication, optimal relevance takes place. As a form of interlingual interpretive use of language, Gutt’s view is that such an account of translation would achieve what translation theory has been trying to develop for a long time; i.e., the concept of faithfulness. In the interpretive use of language, the relationship of interpretive resemblance should occur between the original text and the target text that is used to represent it (Gutt, 1998).

Finally, interpretive resemblance is achieved when two utterances share the same meaning properties, their implicatures and explicatures. Therefore, translation must interpretively resemble the source text. In other words, “translations are representations of texts in other languages and, in order to communicate successfully, these texts must be faithful representations of the originals” (Gutt 1992, p. 42). This best explains the notion

of faithfulness in translation within RT framework; the interpretive resemblance between the original and the translation should yield adequate contextual effects without costing the audience unnecessary processing effort.

The presentation of resemblance as a substitute for equivalence in Gutt's framework provides the basis for evaluating the translations in the present study. I argue that due to the persuasive aims of self-help books, faithfulness from a relevance theory perspective is the solution to handling translation of abstract concepts in the genre under investigation. The principles of the RT framework, when applied, will result in faithful translation. In my view, evaluating the translations and accounting for the semantic shifts from that perspective will allow for a practical method. In addition, this will help provide the guidelines of dealing with the translation of spirituality between English in Arabic. For these reasons, I incorporate the framework in the form of four conditions into the model of the present study. These are listed in figure 1.6.

1.4.7 Applications of Relevance Theory (RT) in translation studies

This section reviews a number of studies that applied the RT framework in translation contexts. Empirical research on the application of the relevance theory in translation studies took place in several contexts, including, but not restricted to, political discourse, literary texts, proverbs translation, and news interpretation. Jarjour (2006) used relevance theory to account for ideological assumptions in the language of the news with specific reference to translation between English and Arabic. The study investigates the relationship between ideology and relevance; it hypothesizes that ideological assumptions form part of the overall cognitive assumptions of the reader about a particular message,

where that message holds a degree of relevance for the readers according to the ideological assumptions that they already hold. An example from Jarjour's corpus includes the modal verbs *can*, *may* and their Arabic equivalents */qad/* and */rubbamā/*; the two English modals have past tense forms whereas the Arabic equivalents are particles and do not have other forms. Instances of that kind have implications on the communication of source texts to the target readers. Using a corpus of authentic English news reports and their Arabic equivalents, she analysed the use of modal auxiliaries to find out how the use of modal verbs affected reader's perceptions of news. The study revealed that the use of modals conveys several and distinct ideological assumptions; modal verbs contribute to the construction of ideological contexts in news reports. Jarjour concluded that the translated models do not convey the same degree of relevance to the readers as that of the original ones. This, in turn, leads to differences in ideological attitudes being prompted by the original texts when compared to those prompted by the translation. This study shares in common with my research the aim of applying the RT framework to evaluate translation between English and Arabic. It highlighted how the differences in modals between the two languages impacts ideological attitudes prompted by the translations. However, the emphasis in my study lies on translating spirituality between the two languages. It deals with how self-help terminology can be best translated preserving the essence of the English texts in the Arabic versions.

In the context of literary translation, Zhonggang (2006) aimed to build an explanatory framework for translating the implicit information in literary texts on the basis of Gutt's framework of translation. His study analysed samples of English literary texts

and poems translated into Chinese to find out the hindrances of rendering implicit information such as feelings and ideas in source texts onto the target readers. From a relevance theory perspective, the central concern was to construct successful communication; resemblance between ST and TT should be achieved. However, when this cannot be achieved the relevance of the source text to the target readers is weakened as a result of contextual and linguistic differences. This leads translators to seek adequate relevance to maintain successful communication; they try to make textual properties of the TT interpretively resemble those of the ST by explicitation and by adding information to the TT.

The framework put forth in Zhonggang's study extends the notion of contextual effects because implicit information in literary texts cannot be conveyed and inferred. Zhonggang (2006, p.43) further adds the concept of embedded structures to the relevance theory framework, providing the following definition of translation: "translation is clues-based interpretive use of language across language boundaries." Zhonggang concludes that this definition gives a more unified description of translation that can overcome the linguistic and contextual differences in cross-cultural communication.

In line with the investigation of the inferential process in translation, a study by Alves and Gonçalves (2003) looked into problem-solving and decision-making by translators between English and Portuguese. In doing so, the researchers investigated the process of finding the intended interpretation of news articles. The aim of the research was to see how consistent the interpretation is with the principle of relevance. The analysis of inferential issues related to conscious and unconscious manipulations of conceptual

and procedural encodings and their role in the translation process. Adopting different data elicitation procedures along with interviews with four subjects in the study, the researchers concluded that inadequacies in translation are not necessarily the results of wrong encoding. They, rather, result from weak contextual effects. Thus, it becomes difficult to arrive at any instance of interpretive resemblance if translators do not handle the encoded information adequately both procedurally and conceptually.

The framework of the relevance theory was tested through its application on proverbs translation between English and Romanian. Pegulescu (2016) used a corpus of proverbs extracted from the dictionary to compare English proverbs with their Romanian translations in order to demonstrate that the link between forms and their meanings lies in the principle of relevance when referring to proverbs. Translating proverbs is not always a straightforward process because of their special patterns and hidden meanings and metaphorical descriptions that are associated with cognitive environments and contextual backgrounds. Analysing the corpus of proverbs led the researcher to conclude that the relevance theory is applicable to proverbs translation by adopting the approaches of direct and indirect translation. The difference between direct and indirect translation lies in the degree of 'complete interpretive resemblance' as opposed to 'adequate resemblance in relevant respects' of the transfer from the source language to the target language. The former results in optimal relevance, whereas the latter leads to weak relevance because of changes of the intended meanings of the proverbs.

The different contexts and language pairs dealt with in the studies discussed in this section mostly focus on the translation of implicit meanings; they apply the framework of

RT to investigate the phenomena of implied sense in translation. The contexts of news, literary translation as well as proverbs interpretation require a certain degree of cognitive and contextual competence on the part of the translators. This is because ideological and cultural factors play major roles in the comprehension of the source texts. The application of RT helped in defining a framework for understanding the process of translation as well as providing solutions to the problems of equivalence encountered in translating implicit or indirect meanings in several contexts. By replacing the concept of 'equivalence' with the notion of 'resemblance,' the aim of any translation act became clearer as it became focused on achieving relevance at a communicative level; thus, achieving the goal of transmitting messages between languages in a relevant and adequate manner that takes into consideration cultural and contextual elements.

The present research aims at adding to the rich findings of previous studies by applying the framework of relevance theory to the translation of the genre of self-help books. Those are texts of non-fiction directed to general readers; they discuss psychological topics and provide advice on how to improve one's life experience through encouraging readers to become more spiritual. For example, they promote the practice of non-judgment and meditation as aids in achieving peacefulness and contentment. These publications do not represent any ideological view per se, and their ideas can be seen as universal. Instead of looking for relevance in the translation of implicit meanings, this study focuses on the translation of ideas and terminology that describe spirituality. These are usually perceived differently in the two cultures under investigation: Western and Arab societies.

The investigation of semantic shifts in the present study aims at applying Gutt's relevance theoretical framework to the translation of abstract concepts. Using the analysis of a corpus of self-help texts, the discussion on relevance theory builds on the findings of the semantic shifts analysis in order to find if the intended meanings or senses in the original texts share interpretive resemblance with the translations. The context of communication in that case takes place between the writers of the original books, the translators and the target audience of the translations. The genre under investigation aims at persuading and changing perceptions and views of readers. Therefore, their communicative purpose needs to be achieved in that context of communication.

To account for the implications of the shifts analysis findings, the framework of the relevance theory best suits the purpose of the present study for several reasons. First, the concept of relevance has a central role in human cognition and communication. Thus, it is of significant importance if we are to achieve a translation that resembles the original in its communicative purpose. Translation is an act of interpretive use of language that aims at communicating in one language what was stated in another. Communicating the ideas in the genre under investigation requires making the ideas and suggestions of the authors relevant to the audience especially that they are related to abstract notions that are universal and not particular to a specific culture. Second, looking at the source and target text from the perspective of implicatures and explicatures enables a practical method of comparing ST and TT texts and locating cases of mismatches between the two. Relevance theory provides an appropriate account of the phenomenon under

investigation in the present study: translation of abstract concepts in the genre of self-help from English into Arabic.

1.5 Towards a model for semantic shifts analysis

The aim of the present study is to analyse the semantic shifts in the translation of self-help books from English into Arabic. I begin by compiling the self-help parallel corpus (SHC) as I explain in Chapter Two. Then, I apply the semantic shifts analysis model which I propose in this research to analyse the corpus. This section presents the model I adopt in the present study for the analysis of semantic shifts in my corpus (figure 1.2). The model consists of three phases: 1). the identification phase: the model provides a taxonomy to classify the semantic shifts; 2). the explanation/decoding phase: the model provides an explanation of the semantic shifts based on the factors that influence translation between English and Arabic; 3). the evaluation phase: the model applies Gutt's (2014) relevance theory framework to evaluate the shifts in the corpus. The model's originality starts by compiling a parallel corpus of samples from self-help books and their translations (see Figure 1.2 below).

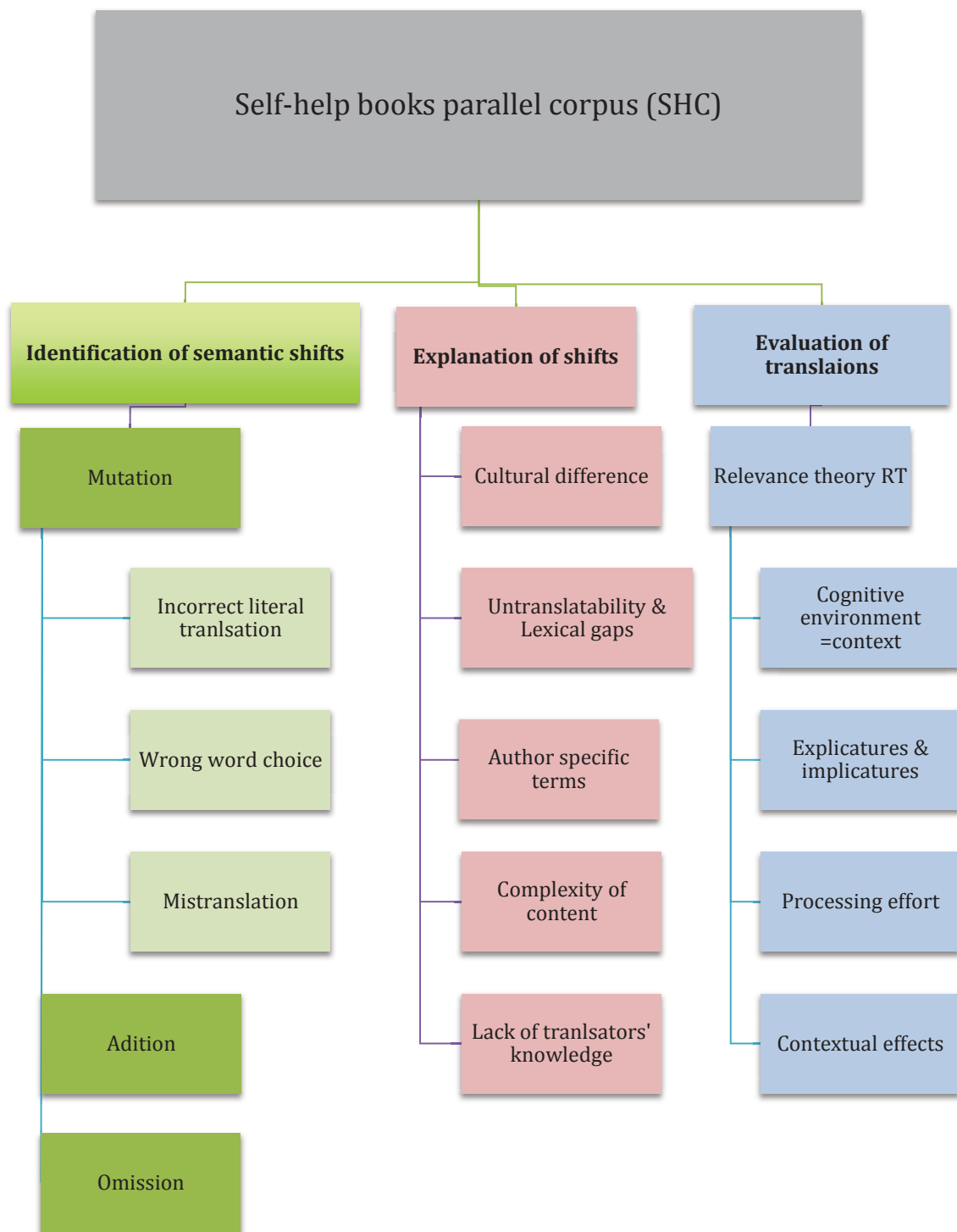


figure 1. 2 A model for semantic shifts analysis: a relevance theoretic perspective

1.5.1 Phase one: Shifts identification and classification

The first phase of the proposed model for this study is identifying the semantic shifts in the data, prior to their analysis. After reviewing the literature on equivalence and shifts in translation (section 1.3), my working definitions for this study are explained in the following sections (see section 1.6.1.2).

1.5.1.1 Equivalence in relation to the self-help genre

From the literature on equivalence, I argue that in translating self-help genre into Arabic, dynamic equivalence (Nida and Taber, 1982) is necessary to deliver the messages of the ST to the target readership. In addition, whenever denotative and connotative equivalence (Koller, 1979) are absent, this can be seen as a basis for comparing ST and TT for identifying semantic shifts. In other words, in the cases of failure to achieve equivalence between ST and TT, semantic shifts occur. We have seen that semantic and communicative translations (Newmark, 1988) can be used in parallel in translating the genre under investigation, depending on the value of concepts in the ST, e.g., terminology versus figurative expressions and idioms. In other words, lexicon such as *ego* and *consciousness* require semantic translation where direct equivalents are necessary. On the other hand, idioms and figurative expressions such as '*thinking apparatus*' (Dyer, 2012) require communicative translation where the purpose of using this expression needs to be achieved in the translation. Furthermore, we gathered that cultural aspects of self-help books need to be considered in translating the texts into Arabic (House, 1977; Snell-Hornby, 1998). Baker's (1992) pragmatic equivalence is a component in building

this model that accounts for equivalence in translating self-help books from English into Arabic. Figure 1.3 summarizes the types of equivalence that suit the purpose of translating the genre of self-help suggested in this model.

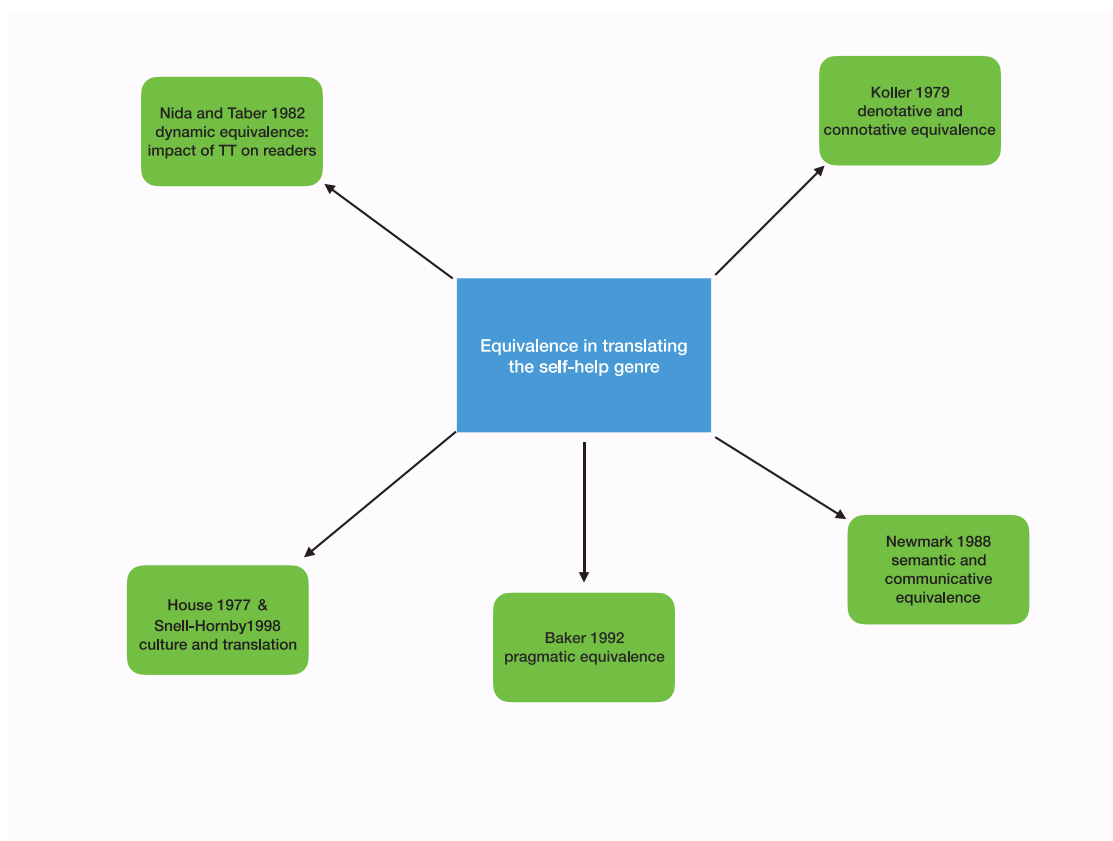


figure 1. 3 Equivalence in translating the self-help genre

As reviewed in the literature on equivalence (section 1.3.1), we can gather that there are conditions that need to be met in order to achieve equivalence in translation. Figure 1.3 shows that a TT segment can be an equivalent to a ST segment if the equivalence types in the diagram are met in the translations. These conditions include:

1. ST and TT refer to the same thing in the real world; denotative equivalence (Koller, 1979), and semantic translation (Newmark, 1988). In other words, providing an equivalent

of the ST item as it appears in the genre where that item is used. If a word has several counterparts in the target language, then the correct equivalent to that item is the one that refers to the same sense within the genre in which the ST word appears.

2. ST and TT trigger the same association in the minds of audience of the translations; connotative equivalence (Koller, 1997), and communicative translation (Newmark, 1988) i.e., considering collocations in the source and target languages. If two words collocate in the SL but do not collocate in the TL, then achieving connotative equivalence requires providing the sense of the ST collocation in the TT.

3. ST and TT have the same effects on their respective readers; dynamic equivalence (Nida & Taber, 1982), and pragmatic equivalence (Baker, 1992). In other words, providing equivalence entails revealing the implied meanings of the ST in the TT especially with idioms and metaphors.

4. Cultural differences consideration in rendering culture-specific items in the corpus into the TT (House, 1977; Snell-Hornby, 1998). When the same concept is perceived differently between source and target cultures, providing equivalence requires considering that difference and using the appropriate strategy to render the ST item in a manner allows the target reader to reach the intended sense.

What is original in this study is the appropriation of the absence of equivalence in TT, which is found to be a gap that needs elaborating further. Therefore, the model departs from this 'absence' of equivalence and develops it further towards exploring semantic shifts as I explain below.

1.5.1.2 Shift in relation to self-help books

According to this model, in cases where full equivalence is not possible, shifts in translation become inevitable, especially in dealing with two culturally and linguistically distant languages such as, English and Arabic. It is in accordance with the literature in translation studies which states that any change taking place through translation between languages is termed 'shift' (Popovič, 1970; Toury, 1980; Van Leuven-Zwart, 1989; Gentzler, 1993; Koster, 2000; Klaudy, 2003). The term itself indicates a difference in form between the source and the target texts, including at the structural, stylistic, or pragmatic levels. Shifts can be obligatory or optional, depending on the languages involved and the purpose of the translation (Machali, 1998: 152). Structural differences lead to obligatory shifts, whereas translators' preferences in literary translation, for instance, cause optional ones (ibid). The analysis of semantic shifts, in particular, helps in identifying problems at the pragmatic and semantic levels in translation between languages. It can also provide a beneficial tool that allows for verifying the similarity and differences between ST and TT senses.

In defining semantic shifts for this study, I adopt Klaudy's (2010) understanding that the sense should remain unaffected during translation. In order to express the same sense, the SL meaning will undergo various changes. It does not matter however if the linguistic signs are changed. Yet, having the same sense means that the selected TL item in a given communicative context expresses the same reality intended by the ST item. Therefore, I define semantic shifts in the present study as:

Sense disparities that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience.

In the Identification phase of the model and after reviewing the literature, I argue that there is a lack in the taxonomies related to shifts. Catford's typology of shifts in translation helps in narrowing down the focus of shifts analysis in the data of the present study. It shows that shifts are divided into categories (see section 1.3.2.1 above) depending on the level of the text at a structural level. However, this categorization does not take into account the semantic aspect of texts; instead, it describes the changes that occur in the translation due to structural or syntactic differences between source and target languages. My interest in analysing the shifts in the present study lies in the semantic differences between ST and TT rather than structural ones. Yet, Catford's categorization inspired the idea of creating a typology of semantic shifts that classifies the levels of semantic shifts in the data. I create a taxonomy of shifts that best suits the purpose of my study (figure 1.5).

For the purpose of my study, the limitations presented in the discussion in this chapter (section 1.3.2) inspired me to look for a taxonomy that allows for the classification of the shifts with fewer categories to avoid cases of overlap. Therefore, in analysing semantic shifts in the present study, I found that adapting the three categories: addition,

omission, and mutation from (Cyrus, 2009) as a primary taxonomy of classifying the shifts is considered valid. I give each of the three the following definition:

1. Mutation: when there is a change in the sense of ST when translated into TT: the TT segment does not have the same sense of the ST segment. This also accounts for cases where word choices in the TT do not correspond with the ST ones in terms of the context, adapted from (Cyrus, 2009).

2. Addition: over translation when extra information has been added or when more than one word is used to express the equivalent of a ST item.

3. Omission: under translation when a source segment is not translated into the target version of the text; this tag is only used if the entire segment or part of it has been left out, such as when certain words are omitted from the TT.

This primary typology is considered the basis for classifying the shifts in the corpus of the present study. However, I see that mutation shifts in particular, indicate that ‘change’ is quite a broad concept. In some cases, the sense in the ST can be radically different from that of the TT, and in other cases, it can be close but not accurate or identical to that of the TT especially with figurative expressions and idioms where literal translation may not express the intended meaning of the ST. Both cases, however, can be described as mutation semantic shifts according to of Cyrus’ definition (2009). Moreover, a translator may use a TT item as a translation of a ST item, but not succeed in making the proper selection of appropriate lexical items in terms of context or collocation. In this case, the meaning can be implied in the TT but the linguistic signs used and the manner of expression can show some awkwardness in the translation, hence, lacking accuracy.

Such cases can also be classified as mutation semantic shifts.

The issue of collocations is also an aspect considered in the present study when analysing the semantic shifts. Special attention needs to be paid to lexical choices and their collocations in the data of the present study. Baker's (1992) discussion of collocation's range also inspired creating subcategories of mutations in the shifts taxonomy in my study. Her view relates to the number of collocates for a term that can differ between languages. Moreover, she believes that collocation's meaning, which includes the 'attached' and 'presupposed' meaning as well as the meaning of each lexical item, is another important issue associated with translation of collocation. This encouraged me to include a subcategory of mutation shifts to describe cases of shifts in collocations.

In order to determine what those subtypes can be, I refer to translation errors studies (section 1.2.3.1). The need to subdivide mutation into several subtypes corresponds to a number of translation error classifications found in the literature on translator training (see section 1.3.2.1). These classifications include lexical inconsistency, synonyms, lexical gap, collocations, and semantics which can all cause errors in translation (Alhihi, 2015; Saraireh, 2001; Stalls & Knight, 1998; Bell, 1991). In addition, the two classifications put forward by Pym: binary and non-binary errors as explained in (section 1.3.2.1), inspired my classification of mutation semantic shifts which are used in the present study. Binarism errors can correspond to cases where the TT displays mistranslation; there is no relation between ST and TT senses. Second, non-binarism can be used to classify 'wrong word choice' as well as 'incorrect literal translation'

as two subcategories of mutation shifts. I use the former to indicate shifts in collocations, whereas the latter is associated with translating figurative expressions and idioms in the texts (figure 1.4).

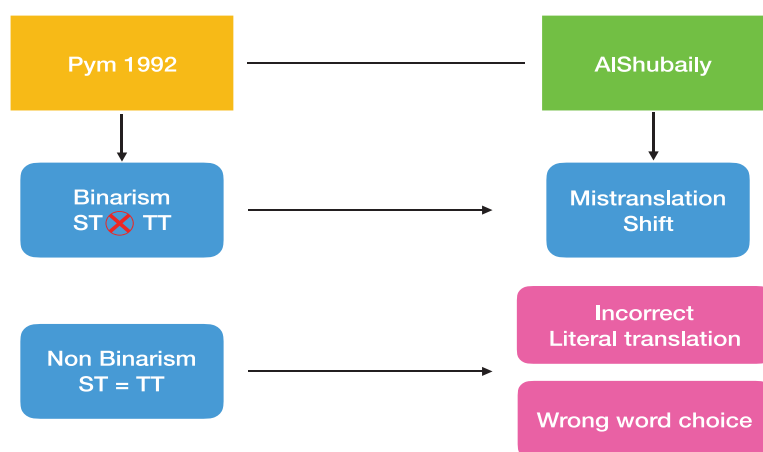


figure 1. 4 Subcategories of mutation adapted from Pym 1992

The subtypes of mutation shifts in my model consists of three categories that display a range or a spectrum of sense changes: (a) mistranslation, where total change exists; (b) incorrect literal translation (word for word) where moderate shift in meaning takes place in dealing with figurative expressions and idioms; (c) wrong word choice where the translator fails to select appropriate equivalents in terms of context and collocation. My working definitions of the three subtypes is as follows:

a. Incorrect literal translation: It applies to cases where figurative languages expressions and metaphors are literally translated, in word for word manner, into Arabic (Saraireh, 2001; Bell, 1991; Pym, 1992).

b. Wrong word choice: when TT lack proper collocation with other items in the segment. In those cases, the meaning is somewhat clear but not accurately expressed (Baker, 1992; Pym, 1992; Saraireh, 2001).

c. Mistranslation: when the TL items' sense differs radically from the SL item (Pym, 1992).

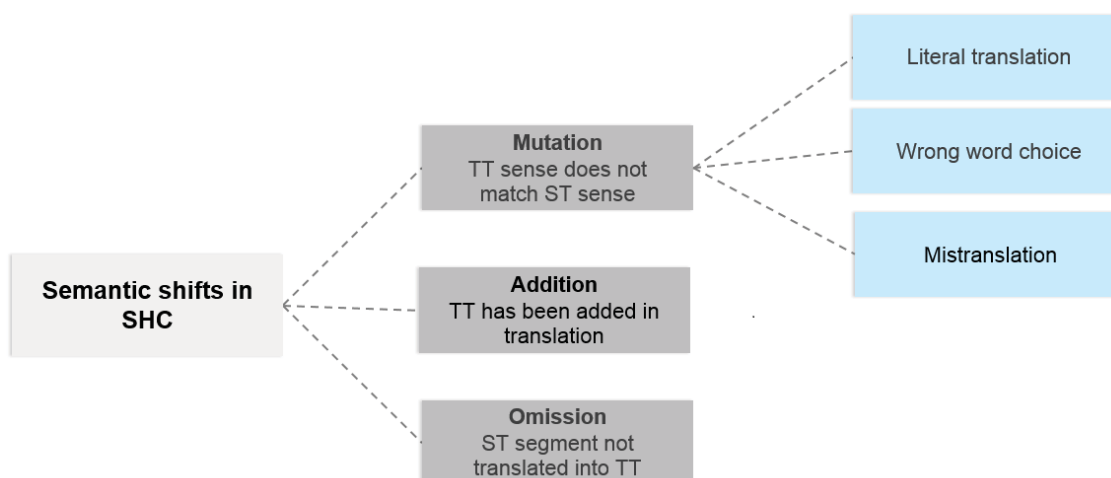


figure 1. 5 Taxonomy of semantic shifts in this study

Figure 1.5 above summarizes the taxonomy of semantic shifts proposed for the present study for the first phase of the model. First, semantic shifts refer to sense disparities that lead to differences between ST and TT in terms of expressing the reality intended by ST in the TT adapted from (Klaudy, 2010). Thus, leading to altering the

message on the ST in the translation. Second, I see that semantic shifts can take three main forms; addition of meaning, omission of meaning or mutation as was provided in Cyrus (2009) model. Third, I divide mutation into three subtypes depending on the impact of the mutation on the translation. This model is designed to help identifying possible tendencies that translators demonstrate in translating the genre into Arabic.

1.5.2 Phase two: Shifts explanation (causes of shifts)

The second phase in this study explains the causes behind the semantic shifts. To understand the factors that can influence translation between English and Arabic, I refer to the literature on translator training and translation competence. The two areas provide insights into the causes of any phenomenon or tendency found in translation as a product. Therefore, this section lists the factors that might influence the translation of self-help books from English into Arabic according to the model of this study.

There are several factors that can lead to the shifts in translation in the data of the present study, I include five factors in the second phase of the model of this study. Causes of errors in translation in the literature include lack of comprehension, miscomprehension of the original, lexical gaps, cultural differences (Pym, 1992; Salamah, 2015; Alhihi, 2015; Saraireh, 2001; AlQahtany, 2004; AlHamdallah, 1998). Furthermore, translation competence studies emphasize the declarative knowledge, communicative and textual competence in the two languages and cultures, knowledge of specialized literature, and extralinguistic competence (Presas, 2000; PACTE; Kelly, 2007)

My model requires considering translators' knowledge in terms of linguistic and extralinguistic competencies. The two are essential in translating the genre under

investigation for two reasons. First, the nature of the concepts and themes of the genre; special meanings are attached to lexical items require translator's awareness of the field. Second, linguistic competence enables translators to deal with metaphors and figurative expressions. Therefore, after exhausting the literature, I include lack of translator's knowledge as one of the possible causes behind the shifts in my model.

The second possible cause of shifts in the model is the cultural difference. Cultural differences can be a challenge in translation between English and Arabic. The genre of self-help in the present study is loaded with abstract concepts that are related to spirituality. These concepts are essential aspects of the genre, and they require cultural awareness to deal with them. As discussed in section (1.4.2), there is a difference in the perception of spirituality between the source and target cultures under investigation in this study. This in turn can impact the translation of such concepts, thus leading to semantic shifts. In translation between English and Arabic, studies identify the problem of cultural differences and suggest several approaches and strategies that aim to bridge that cultural gap (Keane, 1997; El Shiekh, 2011; Ghazala, 2002; Kaddoura, 2009). Moreover, other studies analysed the translation of culture bound concepts (Al-Jabri, 2013; Muhaidat, 2005; Aldebyan, 2008) to provide solutions to this challenging aspect of translation between English and Arabic. Therefore, I argue that cultural differences can be a possible cause behind the semantic shifts in my analysis.

The third possible cause in the model is associated with untranslatability and lexical gaps. Emily Apter (2014) holds the view of untranslatability of texts when the translation takes place at a period of time later than the time of producing these texts. Her view is

applicable to translating concepts like *Nirvana* or *Karma* from the corpus of this study (see section 1.4.3). These notions, along with other similar items in the corpus, belong to ancient paradigms; particularly Hinduism and Buddhism. On the other hand, lexical gaps in this study are associated with Venutti's (2008) view that translators are constantly faced with dissimilarities between source and target cultures. In that sense, lexical gaps can result from differences in cultural connotations and philosophical meanings. In analysing the semantic shifts in the present study, cases of mistranslation can be attributed to lexical gaps and untranslatability of concepts especially those that are not originally English such as karma. Therefore, I include untranslatability and lexical gaps as possible causes of shifts in my model.

In section (1.4.4) I explain the significance of key concepts in the genre under investigation. I coin the expression 'author-specific' concepts such as *pure potentiality* (Chopra, 2007) and *pain-body* (Tolle, 2005). The unfamiliarity with such notions can lead to semantic shifts. Key lexical items in self-help texts are typically read and decoded differently from their regular and everyday use (Abdel Jawad and Al-Hajri, 2016). This feature of the texts in the corpus of the present study inspired me to include author specific concepts as one of the possible causes of shifts in the model.

The final cause in the model is also adopted from Abdel Jawad and Al-Hajri's (2016) view on the complexity of the contents in the genre of self-help. The nature of the language in the texts contain strange constructions which might seem ungrammatical. This seeming ungrammaticality sometimes increases ambiguity and challenge translators (ibid). An example of such constructions in the corpus is "*If I can feel the I Am so strongly,*

then who I am hasn't been diminished at all." from *A New Earth* (Tolle, 2005, p.40).

Therefore, I include the complexity of the contents of self-help books as a possible cause leading to semantic shifts in the present study.

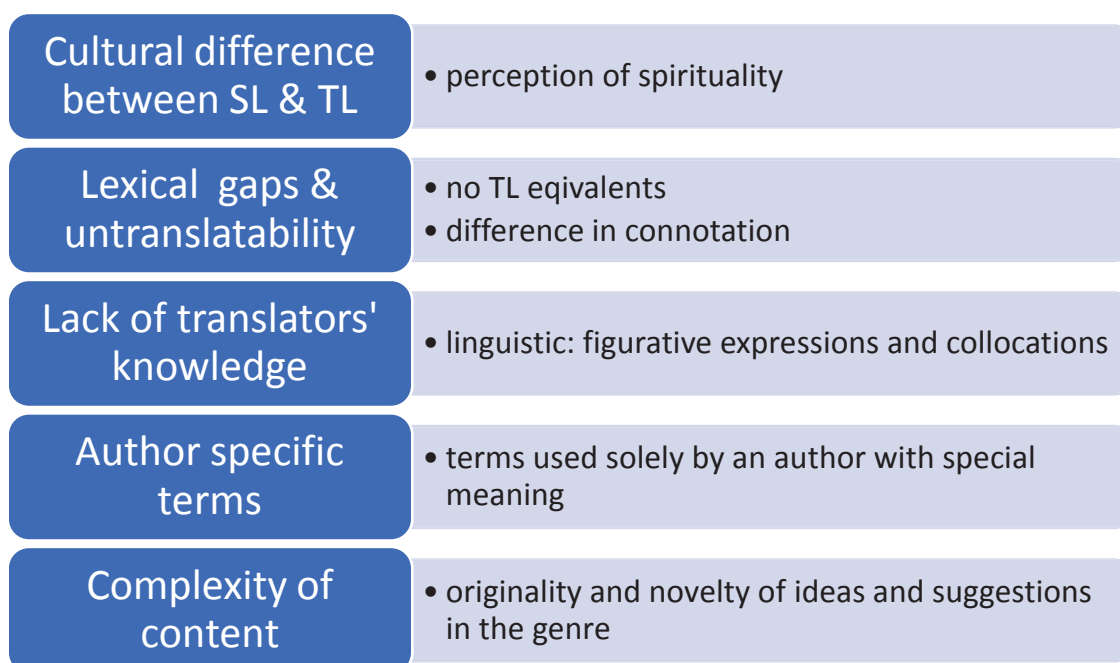


figure 1. 6 Possible causes of shifts in the model

The second phase in the model of this study explains the shifts in the light of five possible causes. I summarize them as follows: first, translators' extralinguistic knowledge is a condition for the success of decoding source texts and then encoding them in the target language. Second, cultural differences affect the comprehension of the content of the self-help genre. The reason behind that is mainly that the perception of spirituality in the source culture differs from that of the target culture. Third, lexical gaps and untranslatable words in self-help books can lead to semantic shifts in the Arabic translations. Fourth, the genre contains terminology that are used in special contexts and

describe special notions. Authors in the self-help genre usually coin or create their own lexical items and they use these items in expressing their ideas throughout their books. Fifth, the complexity of the content in terms of themes and novelty of ideas (figure 1.6).

1.5.3 Phase three: evaluation of shifts

The third phase of my study is the evaluation phase of the translations where I apply the relevance theory to the translation. The relevance theory states that the success of communication depends on sufficient relevance of the information to the audience's knowledge of the world, the audience's ability to reach the intended interpretation of the message, and on the ability of the audience to reach that interpretation with the least processing effort (see section 1.5). The evaluation phase in my model is based on Gutt's (2014) account of translation as an act of communication as he sees translation as a form of interpretive use of language (section 1.5.1).

According to Gutt (2014), translation is an act of communication; it is considered a form of interpretive use of language. Therefore, failure in that communication is failure of the translation. Since the corpus under investigation includes books that aim to persuade readers, focusing on the communicative aspect of the texts is essential (section 1.5.2). For this reason, I apply Gutt's framework of RT to evaluate the translations. In other words, the translators of self-help books are supposed to produce Arabic texts, the translations, with the intention of communicating to the readers the same assumptions that the English books intend to convey to the original readers. To accomplish this goal, Gutt (2014) puts a framework that consist of four conditions.

First, the context of an utterance in Gutt's account is the way receivers of a given message comprehend that message on the basis of their knowledge of the world; this is their cognitive environment (section 1.5.2). To apply this principle to my model, I can argue that one condition for the success of translating the self-help genre is that translators consider the cognitive environments of Arab readers when translating abstract concepts. In order to translate the ideas in that genre, translators need to account for the differences of perceptions of spirituality between source and target texts audience. This account allows them to convey the ideas through the translation.

Second, Gutt (2014) sees that the interpretation of an utterance consists of its implicatures and explicatures. In translation, and in order to communicate the same interpretation as that intended in the original text means conveying all and only explicatures and implicatures that the source text intends to convey. In applying this principle to my model, I can argue that translators of core concepts in self-help books need to consider the implicatures and explicatures of the English concepts, and to provide Arabic equivalents that express the exact same senses of these concepts.

Third, Gutt (2014) adds that the intended interpretation of a TT should resemble the original's interpretation by making it relevant to the audience; it offers adequate contextual effect with the least processing effort. This means formulating the translation in a manner that is comprehensible without difficulties in comprehending the TT by the target audience. This principle also stresses the importance of accessing the contextual effects; the message of the ST with the least processing effort. In my model, I can evaluate the translation of key concepts on the basis of the principles of contextual effects and

processing effort. This can apply to providing equivalents to those key concepts and using them consistently throughout the target text. I argue that lack of consistency in translating abstract concepts can require processing effort from the TT readers to comprehend the intended contextual effects of the source texts.

In my view, Gutt's account of translation as form of communication is valid for my study. I adapt four conditions from Gutt's (2014) RT framework, and I add them to the modal as follows:

1. Considering the cognitive environment of target readers in translating the self-help genre.
2. Implicatures and explicatures must be similar in ST and TT (see definition in section 2.5.3).
3. Translating key concepts in the genre needs to be consistent in the TT to avoid costing the reader processing effort.
4. The same contextual effects intended in the original texts need to be achieved in the TT.

The four conditions are related in the sense that if, for example, implicatures and explicatures differ between ST and TT, this will lead to missing the intended contextual effects of the original text. In the same manner, if the processing effort in comprehending core concepts is great, then this does not allow achieving the intended contextual effects as well. The four components of the evaluation model in my study serve the evaluation of

the translations. The model also contributes to the research on translation between English and Arabic. The application of the relevance theory framework has not been applied in this manner in earlier studies. Moreover, the framework has not been applied to translation between English and Arabic, specifically with the genre of self-help. The four conditions stated above are necessary to achieve equivalence in translation. In my view, those can provide a set of conditions that determine the success of translating the genre of self-help. If either of them is not achieved during the translation, it impacts delivering the message from the ST into the TT readers.

Conclusion

This chapter introduced the theoretical framework of the study and the model I propose for semantic shifts analysis. My interest lies in analysing the translation of the genre of self-help into Arabic. This genre purports to highlight the importance of spirituality as an essential condition to achieve happiness and satisfaction in life. Authors of the self-help genre discuss psychological topics and use special lexicon and themes in order to convey their thoughts. Examples of key concepts used in these books include *the self*, *the ego*, *consciousness*, *mindfulness*, *presence*, and *meditation*. Such concepts signify terminology that is partly psychological and can be to some extent related to religious values in cultures such as the Muslim one. Yet, some of the self-help concepts have connotations that differ between cultures; one concept may exist in source and target cultures, yet it is perceived differently. On the other hand, there are instances where a concept may be associated with religion in a culture, whereas it is not associated with religion in another culture. Therefore, translators may face a significant challenge

especially when working between two distant languages and cultures such as Arabic and English.

Equivalence is a common condition for the success of translation; the main purpose of all translation is the transfer of meaning. The translator has to strive to render as much of the original meaning as they can into the target language. The problem is that since the process of meaning transfer is not always a direct process, the translator is sometimes required to make some semantic adjustments in order to accomplish this task. Therefore, shifts in translation occur as changes that are caused by the differences in features between source and target languages. The first phase in the present study is identifying and classifying semantic shifts. I define them as sense changes that take place during the process of translating a ST into the TT as adapted from (Klaudy, 2010). Having the definition of semantic shifts clarified, review of the literature allowed me to create a taxonomy to classify the shifts for the model of the study.

The problem with shifts classification seems to be in creating a satisfactory categorization of shifts types. This means that an overlap may occur in cases of semantic shifts that can be classified as explicitation and addition. Moreover, different language pairs in translation along with different types of texts may lead to different types of shifts, depending on the differences in the components of each language. However, for the purpose of this study, I adapt the taxonomy shown in figure 1.5 consisting of: addition, omission, mutation. Furthermore, mutation is further divided into: incorrect literal translation, wrong word choice, and mistranslation.

The discussion in this chapter covered the factors that can contribute to the occurrence of semantic shifts in the corpus of my study; the second phase in the model. Based on the type of texts, I elicit five possible causes and incorporated them in the model. These include issues of cultural differences between the two languages under investigation. One of these problems is that certain types of concepts are associated with cultural values; and that these values differ from one culture to the other. Therefore, the perception of one concept in a particular culture can differ radically from its perception in another. This is considered according to the model of this study as an issue that leads to semantic shifts in translating abstract concepts between English and Arabic.

Besides cultural differences between English and Arabic, untranslatability is a factor that contributes to the semantic shifts in translation between the two languages. Mistranslation can occur when dealing with untranslatable terms or connotations in religious as well as literary contexts. Moreover, concepts, especially those that are not originally English can be mistranslated. In the corpus of the present study, lexical untranslatability would be associated with author specific terms and foreign items. This is due to the fact that they have no reference for their meanings except for the source text written by the authors themselves. However, the study argues that abstract concepts in the corpus under investigation can be translated following the approach put forth by the relevance theory.

The third factor is related to translators' competence and the impact of lack of their knowledge on the translations. the fourth and fifth factors are associated with the nature and themes of the genre of self-help. The special characteristics of lexical items used in

this genre can be seen as challenging in translation. In addition, the novelty of the ideas proposed in the genre can contribute, in my model, to semantic shifts in translating them into Arabic.

Evaluation is the third phase in my model, I use the framework of the relevance theory provided by Gut (2014) and apply it to my data. While earlier theories and approaches to translation considered equivalence an essential condition to successful translation, Gutt (1991, 2014) revised the concept of equivalence in translation. He expanded the scope of 'equivalence' replacing it with the term 'resemblance.' To Gutt (ibid), resemblance between the source and the target text means sharing the interpretation of the original text, the semantic representation, explicatures and implicatures, and the contextual effects. Furthermore, Gutt introduces two components: context and cognitive environment of the target audience. The application of the relevance theory to the analysis of semantic shifts in the present study adds useful insights to translating the self-help genre between English and Arabic. The framework of the relevance theory provides the conditions that guide translators in dealing with abstract concepts in the genre. It shows how important it is to consider the cognitive environment of the audience, how to select explicatures and implicatures in the target language, and how to achieve the intended contextual effects of the source texts. Together, these conditions create a target text that shares resemblance with the original, thus leads to using language interpretively in a successful manner of communication.

This chapter presented the theoretical framework and the modal of semantic shifts analysis of this research. It highlighted the research gap that this study aims to fill. Dealing

with self-help terminology and spiritual concepts in translation was tackled from the perspective of strategies and approaches of translators in earlier studies. Furthermore, to the researcher's knowledge, the relevance theory has not been applied to the translation of popular non-fiction genres such as self-help. The study aims at filling a research gap, by first, analysing the semantic shifts and categorizing them into a clear taxonomy, then, second, explaining them, and finally, by applying the framework of the relevance theory to the analysis in order to evaluate the translations.

In order to achieve the aims of the present study, I adopt a corpus-linguistic methodology to investigate the data. I utilise corpus linguistics tools in order to analyse a parallel corpus consisting of English samples of self-help books and their Arabic translations. This methodology allows for a systematic comparison between source and target texts. In addition, for each segment I display the back translation into English. For reliability measures (AlShunnaq, 2014), I referred to a professional translator, Mrs. Dania Salama from King Saud University, college of Languages and Translation to perform the back translations of the samples. This approach allows for identifying problematic segments in the translation and it helps in reaching statistical findings that show tendencies of translators when dealing with abstract concepts in the self-help genre. The following chapter introduces the methodological tools and the procedures I use in this research project.

Chapter Two: Methodology

This chapter explains the methodological aspects of this dissertation. The method explained in this dissertation is designed to investigate semantic characters in source texts and their respective translated texts. This chapter focuses on the methodological tools used to analyse the semantic shifts under investigation, which are presented in Chapter One. The approach of the analysis in this study is inductive; it is a data-driven study where Arabic translations of authentic samples from self-help books is analysed. It is a corpus-based study in which the data consist of samples from English self-help books aligned with their Arabic translations, as I shall explain below.

The chapter is divided into three main sections. The first one focuses on Corpus-Based Translation Studies (CTS) and its main concepts and tools. It explains the use of corpus linguistics in translation studies and provides an overview of the advantages of using corpora in translation research. The second section describes the analysis procedures, which are borrowed from error analysis (EA) as introduced by (Corder, 1981) including: collection of data, description of shifts, categorization of shifts, quantifying them by calculating their frequencies, explanation of shifts, and evaluation of the translations adopting a relevance theory perspective in order to assess the communicability of the translations. Finally, the third section of this chapter concentrates on describing the procedures and tools utilised in analysing the data including: the type of data used, the specific criteria for selecting the data, the software tools, and the analysis procedures.

2.1 Corpus-based Translation Studies

2.1.1 Corpus: a definition

Since 1993 researchers have started to use corpora in Translation Studies and develop corpora specifically for this use (Bossaux, 2007, p.71). The term corpus originally referred to any collection of writings, in processed or unprocessed form, usually originating from a single author. This definition has been developed and became specifically associated with electronic forms of texts. Bowker and Person (2002) define a corpus as “a large collection of authentic texts that have been gathered in electronic form according to a specific set of criteria” (p. 9).

The growth of corpus-linguistics, a branch of general linguistics concerned with text collection, storage, manipulation and analysis, has brought fundamental changes to the definition of corpus. First, a corpus now means primarily a collection of texts held in machine-readable form and capable of being analysed automatically and semi-automatically in a variety of ways. Second, a corpus is no longer restricted to written texts but can include spoken texts. Third, a corpus may include a number of texts from a variety of sources by many writers and speakers and on a multitude of topics. Finally, texts included in a corpus can be complete, but they can also be part of a larger text, e.g., a chapter from a book. However, what is important in order to ensure that the corpus is representative of the area of investigation is that the texts are assembled for a particular purpose and according to explicit criteria (Baker, 1995, p.225).

In translation studies, analysing corpora focuses on comparing source texts with their respective translations in order to investigate specific phenomena; in such contexts, parallel corpora are used. According to Baker, corpora applicable to translation research

include mainly three types: first, parallel corpora which are corpora that contain the same text samples in each of the two languages, in the sense that the samples are translations of one another (Oakes and McEnery 2000, p. 1). Second, comparable corpora which are collections of texts each of which are translated into one or more other languages. Third, multilingual corpora defined by Baker (1995) as sets of two or more monolingual corpora in different languages, built up in either the same or different institutions on the basis of similar criteria (p. 232).

Sinclair (1995,) defines a parallel corpus as “a collection of texts, each of which is translated into one or more other languages than the original” (p. 32). According to Sinclair, aligning original texts with their translations helps in gaining insights into the nature of the translation. In a similar manner, Kenny (1997) defines parallel corpora as “structured electronic collections of original texts in one language and their translations into one or several other languages” (p.387).

For the purpose of the present study, I ascribe to two of the definitions discussed so far. First, corpus is a collection of texts from a variety of sources by several different writers. The collection of texts put together according to an explicit design criterion to be representative of a given genre: the self-help genre in the present study (Baker, 1995). Second, my corpus is a parallel corpus consisting of a collection of chapters from self-help books where each English segment of the source texts is aligned with its Arabic target text translation to form the self-help parallel corpus (SHC) of the present study. The process of compiling the corpus in the present study is described in section 2.3.1 below.

2.1.2 Corpora in Translation Studies

In translation studies the aim is to describe how translations differ from non-translated texts. In corpus-based translation studies (CTS), the application of a corpus-based methodology to the study of translation has been a subject of central interest for many scholars in the field (Baker, 1995; Zanettin, 2012; Olohan, 2003; Laviosa, 2002). Mona Baker is one of the first scholars to apply corpus to explain translation in the mid-1990s. Other translation theorists like Gideon Toury, Kirsten Malmkjaer, Miriam Shlesinger are also leading figures in adopting corpus-based approaches to translation studies.

Early translation studies using corpus linguistics were limited to the study of recurrent features of translations. Baker (1996) states that:

“the development of corpus-based translation studies reflects an increased awareness within translation studies of the distinctive nature of translation as a communicative event shaped by its own goals and context of production” (p.175).

Baker adds that by using corpus tools we can uncover universal features of translated texts including: simplification, explicitation, normalization or conservatism. Then, the focus became broader to incorporate questions related to ideology, style, and translation technology applied translation research (Saldanha & O'Brien, 2013, p. 56). Those studies are made possible by the availability of software for retrieving and displaying in useful ways many thousands of examples of textual features. It is now a widely acknowledged fact that for the investigation of translation as the final product to be effective and theoretically sound, it should be carried out empirically by examining actual translations rather than by formulating prescriptive approaches and guidelines (Jarjour,

2006). Hence, adopting corpus linguistics methodologies in investigating translations has its advantages.

One of the distinctive strengths of corpus tools lies in their flexibility. They can be applied in different contexts of study and for different purposes, while using similar techniques. As such, they have the potential for cutting across the separate fields in translation studies and for encouraging intra- and inter-disciplinary communication (Shen, 2011). A corpus-based approach is emerging in the related fields of contrastive linguistics and bilingual lexicography, which specifically use translational corpora to investigate linguistic phenomena that are of interest to translation scholars and practicing translators. Conversely, the insights provided by corpus-based translation studies can enhance research in those disciplines, by providing evidence, for example, of language pair- and translation-specific phenomena (ibid).

The second advantage is that corpus-based translation studies establish themselves as a coherent approach for two reasons. First, the descriptive analysis of corpora focuses on a large amount of empirical data and regards the intuitive insights of individual practitioners as important sources of hypotheses. Second, the practitioners can draw on the findings provided by descriptive scholars to reflect on their own performance in the light of what has been identified as typical translational behaviour (Shen, 2011).

According to Kenny (2001, p.58), corpus-based translation studies are motivated by a belief in the specificity of translation claiming that there are features that occur in translated texts but not in the original texts. Those features can be explained in terms of

the nature and pressures of the translation process itself rather than reference to the original text's interference. CTS provide a scientific paradigm for the analysis of linguistic features of the translated text. This paradigm is both product and process-oriented because corpus-based approaches can 'investigate relations between frequency and typicality, and instance and norm' (Stubbs, 2011, p. 151). This fact is of particular use to the present study. The analysis of the SHC aims at identifying the frequencies of the semantic shifts. This, in turn, indicates the tendencies of Arab translators when dealing with concepts of spirituality providing insights into translation issues between the two languages.

Baker (1995) argues that the most important contribution of parallel corpora is that they support a shift of emphasis from prescription to description. They allow researchers to establish how translators overcome difficulties in translation practice, using this evidence to provide a practical example that can be used in a translator training setting. According to Bowker and Pearson (2002), translation students and teachers can use corpora in the following areas:

- To examine how translators have handled certain linguistic features.
- To examine how cohesive devices have been translated.
- To look more closely at what happens to culture-specific references in translation.
- To examine what has not been translated and think of reasons behind this.
- To look at what has been added to a translation.

The benefits of using corpora in the empirical examining of actual translations motivated selecting a corpus-based approach in the present research. Accounting for

semantic shifts in the present study deals with sense differences between the source and target texts. This requires examining how translators handle self-help terminology, spiritual notions, as well as additions or omissions in the translations. In addition, the analysis of texts in their context of production and reception offers evidence of the translator's decision making. This, in turn, offers some insight into the translation process itself (Saldanha & O'Brien, 2013, p. 50). The applications of corpus linguistics in translation studies can serve several aims including: uncovering what is probable and typical in translation, and applying the methodology to different types of translation, i.e., translation in different sociocultural settings and modes (Olohan, 2004, p. 16).

In the present study, the aim of analysing the self-help genre corpus is to reveal the types of semantic shifts that occur in translating spiritual and abstract terminology from English into Arabic. The use of corpus linguistic tools serves to answer the questions of the study (see Introduction p. 17).

As the questions of the study imply, the methodology serves the purpose of identifying the shifts types and uncovering the causes behind the shifts. Based on the discussion above, I can argue that the application of corpus linguistics tools seems to be the best methodology for analysing the corpus of the present study in order to answer the questions by combining both quantitative and qualitative analysis of the data. The investigation of the data focuses on the translation of abstract concepts to find out patterns of semantic shifts. To this end, the results of the analysis include quantitative and qualitative results. The quantitative part consists of the statistics of the frequencies of shift types and frequencies of causes of shifts; classifying and quantifying the patterns of shifts in order to reveal the translators' tendencies in dealing with abstract concepts. On the

other hand, qualitative results include explaining semantic shifts types and their causes; the semantic shifts explanation reveals their impact on the translation. Discussion of the causes behind the shifts identifies the factors that influence the translations. In addition, evaluation of the translations is based on applying the framework of the relevance theory as proposed by (Gutt, 2014). With those aims of the study, I can state that this research falls under the category of corpus-based translation studies.

2.2 Methodology of analysis

2.2.1 Error analysis (EA) standard phases

In Chapter One, I established the working definition of semantic shifts in this study as sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010).

This means that in such cases the sense of the TT does not express the sense intended by the ST. This definition serves the purpose of allowing to analyse the semantic shifts in published Arabic translations of English self-help books; shifts imply incorrect rendering of ST items into TT. It is important to emphasize that I use the term 'shifts' rather than 'errors'. This is because 'errors' are usually associated with pedagogical contexts, which is not the case in the context of this study. Yet, there is a similarity between investigating 'shifts' and 'errors' since both indicate instances of unsuccessful use of language. To clarify this, reference needs to be made to error analysis (EA) as a method in applied linguistics.

In applied linguistics, investigating errors in language use falls under the domain of error analysis (EA). James (1998) defines error analysis as: “the process of determining the incidence, nature, causes and consequences of unsuccessful language” (p.1). It is possible to state that analysis of semantic shifts in the present study shares in common with error analysis the aim of identifying unsuccessful use of language.

Typically, an error analysis framework consists of the following steps: 1) collecting data, usually by compiling a learner corpus; 2) identifying and classifying the types of errors, and quantifying errors; 3) analysing sources of errors, and; 4) remediating the causes of errors, since the aim of error analysis is ultimately pedagogical intervention to prevent language learners from making errors (Gass & Selinker, 2008). On the other hand, Corder (1981) lists five steps for the empirical investigation of learners’ error analysis. They are:

1. Collection of a sample of learner language.
2. Identification of errors.
3. Description of errors.
4. Explanation of errors.
5. Evaluation of errors.

In line with this framework, the present study follows the approach of Corder (1981) in terms of the data analysis process. The Analysis of the semantic shifts in the present study follows the same phases of EA in investigating the corpus. First, by collecting the samples, i.e., compiling the corpus. Second, by identifying the semantic shifts. Third, by describing those shifts and categorizing them according to a taxonomy, as well as quantifying them by calculating their frequencies. Fourth, by explaining the shifts and the

causes behind them. However, since the study is not set in a pedagogical context, the evaluation component of EA will not be applied to this study. Alternatively, the evaluation of the translations will be dealt with by adopting a relevance theory perspective in order to assess the communicability of the translations and find out whether they convey the intended messages of the original texts or not. The present research is a corpus-based study adopting a corpus linguistics approach for the analysis. In addition, the analysis procedures in the present study as mentioned earlier follow the steps of EA in terms of the analysis procedures. The next section explains the procedures of analysing the semantic shifts in the SHC.

2.3 SHC analysis procedures

2.3.1 Data Collection

The first procedure in the analysis of the present study is data collection. Since the data is compiled as a parallel corpus, I follow the principles that should be considered for this process. A corpus must be constructed according to the objectives of the study and the research questions. It is important to establish appropriate criteria in corpus design; choices concerning the type of the translated texts, the size and content, as well as the use of the whole text or samples of the text have to be well thought out. These factors can distort data and cause bias in the interpretation of results. In the end, the representativeness, reliability and validity of a particular corpus depend on the extent to which it serves the purpose of the research (Kennedy, 2000. as cited in Olohan, 2004, pp. 45-46).

It is important to keep in mind that a corpus-based methodology is one that

incorporates emphasis on empirical investigation and quantitative analysis. In brief, if corpus-based methods are to be used to study translation, then the corpora must be constructed in accordance with the standards and measures that apply to such an empirical tool, and the analyses carried out using these tools must do the same (Halverson, 1998). Perhaps the most fundamental issue in the use of any collection of data is representativeness, or, in technical terms, the extent to which the data may be said to include "the full range of variability in a population" (Biber, 1993, p. 243).

Parallel corpora, consisting of original texts and their translated versions, have traditionally been the most popular data for research in translation studies. They can tell a great deal about those patterns of language use specific to certain target texts and should thus be very informative regarding particular translation practices and procedures used by the translator. Biber (1993) discusses common concerns in ensuring that a collection of data (e.g. a corpus) represents its object of enquiry. He states that:

"Typically, researchers focus on sample size as the most important consideration in achieving representativeness: how many texts must be included in the corpus, and how many words per text sample. Books on sampling theory, however, emphasize that sample size is not the most important consideration in selecting a representative sample; rather, a thorough definition of the target population and decisions concerning the method of sampling are prior considerations" (Biber, 1993, p. 243).

Thus, a prerequisite to the construction of a corpus is a careful description of what that corpus is intended to represent. Biber (ibid) continues to outline exactly what a definition of a target population entails:

"Definition of the target population has at least two aspects: 1) the boundaries of the population — what texts are included and excluded from the population; 2) hierarchical organization within the

population — what text categories are included in the population, and what are their definitions” (Biber, 1993, p. 243).

In discussing the representativeness of a corpus, it is necessary to distinguish between the target population, and a sampling frame, which is "an operational definition of the population, an itemized listing of population members from which a representative sample can be chosen" (Biber 1993, p. 244). The decisions made in defining a target population occur at the theoretical level; that is, they are based on, and/or determined by, theoretical commitments derived from the ontological and epistemological commitments that are prior to them (Halverson, 1998). In other words, to define a target population, one needs a theory to be investigated and the population it relates to. Finally, the specification of a sampling frame and selection procedures are purely methodological decisions that derive solely from the methodology selected; if one is to define a target population on the basis of all of the prior decisions outlined above, then there are certain procedures that must be followed.

Halverson (1998) states that a corpus can be compiled in either *a priori* or *a posteriori* approach. In the former, "translation" is defined, usually in terms of a range of equivalence types, prior to conducting the empirical study. Accordingly, texts included for study are considered to fulfill the requirements specified in advance. The latter approach takes a broader view and considers any translation that is "presented or regarded as such within the target culture, on whatever grounds" to be legitimate data (Toury 1985, p. 20). Given this definition, it follows that any translation, which meets the necessary and sufficient condition stipulated by Toury, is valuable in theoretical terms. Consequently, any

translation that is “presented or regarded as such” would be included in the target population and would thus be a viable candidate for ultimate selection in a general-purpose corpus.

The purpose of the corpus analysis in the present study is to investigate semantic shifts in the Arabic translation of terminology in the self-help genre. Therefore, I compiled the SHC a priori approach as the texts included all belong to the same genre. I selected three books that had Arabic translations. Then, I created a parallel corpus from samples of these three books and their Arabic translations for the purpose of the analysis in my study, the self-help parallel corpus (SHC). It consists of several texts extracted from various parts of books, so as to avoid mitigating effects of a possible change in translational patterns. For instance, if a tendency towards omission was identified at the beginning of a text, but not at its end, a discussion of segments extracted only from the first part of the book could have formed a non-representative picture. The three books are all published within ten years, i.e., between 2005 and 2015. Samples of approximately 30 pages of each book are randomly selected for the analysis; they are taken from the beginnings, middle, and concluding parts of each book.

The three books I included in the corpus of the present study (see Introduction p. 13) are described as belonging to the genre of self-help material, sometimes called mind, body and spirit; they all share the same theme of aiming to improve psychological wellbeing of the readers.

In this section, I present the description of the three books, their content and their linguistic and lexical features. This is important because having a thorough understanding

of the types of meanings conveyed and their semantic make up allow for an accurate analysis and classification of the semantic shifts.

Book 1: *A New Earth* by Eckhart Tolle (2005)

The first book included in the data is *A New Earth*, by the German author Eckhart Tolle. It was published in 2005 and ever since it has been considered one of the most popular publications of the self-help genre¹². Tolle was a student at Cambridge University when, at the age of 29, he was “awakened” after suffering with depression and almost committing suicide; this led him to write a book that aims to explain the process of achieving inner peace and serenity. His book *A New Earth* had sold about five million copies in North America by 2009. McKinley’s (2008)¹³ article in the *New York Times* described Tolle as “the most popular spiritual author in the United States. The article states that Tolle is “not identified with any religion, but uses teachings from Zen Buddhism, Sufism, Hinduism and the Bible”.

In Tolle’s books, he intends to guide readers to find inner peace and greater fulfillment in their lives. The transformation of consciousness, a spiritual awakening that he sees as the next step in human evolution is at the core of Tolle’s teachings. He believes that transcending our ego-based state of consciousness is the essential aspect of human awakening. This is a prerequisite not only for personal happiness but also for the ending of violence on our planet. Tolle writes about the current state of humanity in *A New Earth*.

¹² Jeff Sneider *Eckhart Tolle bestseller ‘A New Earth’ in works as movie* (Exclusive) (16 December 2015). Retrieved from:
<https://www.thewrap.com/eckhart-tolle-bestseller-a-new-earth-in-works-as-movie-exclusive/>

¹³ McKinley *the wisdom of all the ages, for now anyway*. (2008, March 23) Retrieved from:
<https://www.nytimes.com/2008/03/23/fashion/23tolle.html>

He implores the readers to see and accept that this state, which is based on an erroneous identification with the egoic mind, is one of dangerous insanity. Tolle also describes in detail how the current ego-based state of consciousness operates through illuminating the nature of this shift in consciousness. Then, in practical terms, the book shows the way the get into this new consciousness.

The core message of the book is that by discovering oneself and merging with God, humans will become detached from the ego forces that are destructive. Tolle sees that the main problem facing humanity in the form of suffering is initiated by the ego or selfishness that feeds on trying to dominate others through unexpressed emotions, or “the pain-body.” This, according to him, leads to the accumulation of anger, jealousy, and fear. All these concepts are described throughout the book and are further exemplified with daily life stories of people who experience it. The book provides suggestions for reducing the drive to selfishness and feeding the ego by becoming aware and awakened (Martin 2008).

Due to its nature, the book is loaded with abstract, psychological, and spiritual terms as can be seen in the following excerpt:

“Most people are so completely identified with the voice in the head- the incessant stream of involuntary and compulsive thinking and the emotions that accompany it- that we may describe them as being possessed by their mind. As long as you are completely unaware of this, you take the thinker to be who you are.” (Tolle, 2005, p. 59)

This sample shows the extensive use of abstract concepts in *A New Earth*. Moreover, spiritual practices such as *stillness*, *presence*, *equanimity...etc.* are all unfamiliar notions to common readers. Using samples of that book for the analysis in the

present study helps reveal the problems associated with translating spiritual concepts between English and Arabic and also allows for an understanding of the norms that are adopted by Arab translators when working on the genre of self-help publications.

Book 2: *Wishes Fulfilled* by Wayne Dyer (2012)

Wayne Dyer is an American internationally renowned writer and speaker in the field of self-development and spiritual growth. Twenty-one of Dyer's books have been on the *New York Times* bestsellers and he's also released audio and video programs. His books are translated into Arabic and are widely sold with the increased popularity of the genre in the Arab world. Some of his biggest successes are: *You Will See it When You Believe it*, and *The Power of Intention*. His television programs as well as his talks are also dubbed into Arabic on YouTube channels. Dyer's books explore the spiritual aspects of human experience. A statement on his own website says:

"My purpose is to help people look at themselves and begin to shift their concepts," "Remember, we are not our country, our race, or religion. We are eternal spirits. Seeing ourselves as spiritual beings without label is a way to transform the world and reach a sacred place for all of humanity."

Wayne Dyer¹⁴

Wishes Fulfilled is a self-help book published in 2012. In it, the author explores what he calls the 'highest self'; his idea of how a person can truly change their self-concept, embark upon a God-realized way of living, and fulfill the spiritual truth that with God all things are possible. He states that by "all things" he means that nothing is left out. He begins the book by urging readers to change their concept of themselves, as well as to make the choice to change what they believe to be true. He then follows that with urging

¹⁴ Dr. Wayne Dyer.com (2014, December 10) *About Dr. Wayne Dyer*. Retrieved from: <http://www.drwaynedyer.com/about-dr-wayne-dyer/>

the reader to connect with what he perceives as their higher selves, or as he calls it ‘the spark of God within you’ and to expand that into a consciously larger component of their daily lives. In addition, Dyer focuses on the power of the imagination as well as the necessity of living a life with purpose, and being ‘balanced in mind, body, and spirit’.

Wayne Dyer’s writings has several stylistic features that generally apply to the genre of self-help. First, he uses quotes from philosophical or religious texts. The author’s purpose by using quotes is to attract the reader to each topic and to introduce the main theme of every chapter. For instance, the first chapter in *Wishes Fulfilled*, which is also part of the analysis sample in this study, begins with the quote:

“Health, wealth, beauty, and genius are not created; they are only manifested by the arrangement of your mind—that is, by your concept of yourself, and your concept of yourself is all that you accept and consent to as true.” —NEVILLE ¹⁵

The second feature of Dyer’s style is that he ends each chapter with suggestions for the reader to implement the ideas and principles presented in the book. The introductory chapter closes by exploring beliefs about the nature of ‘thoughts’, and how to change them. He further explains that ‘thinking’ is an ongoing process that needs to be controlled. He suggests slowing down and observing one’s thoughts; he encourages the readers to initiate a habit of choosing thoughts and ideas that support feeling good and powerful.

Introducing affirmations is the third feature of Wayne Dyer’s writing style.

¹⁵ Neville is a popular speaker on metaphysical themes from the late ‘30s until his death in 1972, Neville authored ten books in which he captured the sheer logic of creative mind principles.

'Affirmations', in the domain of self-help, are statements or sentences, aimed to affect the conscious and subconscious minds. The words composing the 'affirmation' are supposed to bring up related mental images into the mind, which could inspire, energize and motivate the reader. Repeating 'affirmations', and the resultant mental images, are meant to affect the subconscious mind, which in turn, influences the behavior, habits, actions and reactions of the individual. It is worth mentioning in this context that all the books that are included in the analysis for the present study contain 'affirmations' as they are a prominent feature in the genre of self-help.

Besides the stylistic features, certain linguistic characteristics can be observed in Dyer's books. First, the use of the first-person pronouns such as *I and you* and directly addressing the reader as in the following examples:

- Redefine your Self-concept by challenging everything that you have held to be true about yourself up until now.
- I am saying as clearly as I know...
- I am okay, I look fine, I will lose a few pounds, I am loved, I am divine, these and millions more like them are thoughts you can opt for rather than the ones you've become accustomed to choosing in the past.

Second, in terms of the lexical make-up of the book, a theme of spiritual abstract terms is found in his books. Words such as *higher-self, the soul, spark of God, being, purpose, desire, and intention* along with concepts like *manifestation, imagination, shift and Divine* are recurrent in his books and talks along with excerpts from Buddhist scripts and books, Bible verses, and Sufi poems such as:

With wings.

You are not meant for crawling, so don't.

You have wings.

*Learn to use them and fly. -Rumi*¹⁶

He uses such terms in a spiritual abstract context that adds a specific connotation to their meaning. This is explored in more detail through the analysis of the sample of the book along with the Arabic translations. It is interesting to see how these terms are translated into the Arabic language; the Arabic cultural context of such concepts is quite different from that of their original context used by Dyer.

Book 3: *The Seven Spiritual Laws of Success* by Deepak Chopra (2007)

'Committed to Creating a Peaceful, Just, Sustainable, Healthy, and Happier World.'

Deepak Chopra

Deepak Chopra, the Author of *The Seven Spiritual Laws of Success* (2007), is considered a global leader and pioneer in the field of mind-body medicine personal transformation, and is Board Certified in Internal Medicine, Endocrinology and Metabolism. He has authored more than 80 books, published in more than 43 languages, including 22 New York Times best sellers. Two of his books, *Ageless Body, Timeless Mind* (1993) and *The Seven Spiritual Laws of Success* first published in (1995) have been recognized on The Books of The Century Bestsellers List¹⁷. His talks and seminars are widely available online. The researcher selected one of his bestselling books: *The Seven Spiritual Laws of Success* (2007) and its Arabic translation as part of the data for the present study.

¹⁶ Rumi was a 13th-century Persian poet, jurist, Islamic scholar, theologian, and Sufi mystic.

¹⁷ Deepak Chopra (2016, October 13). Retrieved from <https://www.kosmosjournal.org/contributor/deepak-chopra/>

In this book the author argues his belief that on the basis of natural laws that govern all creation, success is not the result of hard work, exacting plans, or driving ambition. Instead, Deepak Chopra offers what he sees as a life-altering perspective on the attainment of success. In his book, he states:

“When we understand our true nature and learn to live in harmony with natural law, a sense of well-being, good health, fulfilling relationships, and material abundance spring forth easily and effortlessly.”¹⁸

The Seven Laws of Success (2007) displays the essence of Chopra's teachings as he explains seven principles that can be applied to create success in all areas of life. He goes on to explain what he calls giving, karma, least effort, intention and desire, detachment, dharma and the law of pure potentiality. He also includes suggestions on how to apply these principles if one is searching for purpose and a satisfying life. The content is divided into seven chapters, each presenting one of the seven spiritual laws and concludes with practical tips on how to apply the law. The titles of each chapter present the name of the law; those names are very context specific and have special meanings that can only be understood when reading the chapter. This specificity of the names of the laws shows one of the lexical features in *The Seven Spiritual Laws of Success* (2007). For instance, the first chapter is titled: The Law of Pure Potentiality, the meaning of such a title is not very comprehensible to someone who is not familiar with the school of thought the author claims to belong to. The same is seen in the other chapters

¹⁸ Azriel ReShel. (2017, May 30) *The Seven Spiritual Laws of Success*. Retrieved from <https://upliftconnect.com/seven-spiritual-laws-success/>

such as: The Law of Dharma, The Law of Karma, and so on. Therefore, the translation of the lexical content is one of the features I investigate in the present study.

Another feature of the book is the use of instruction statements at the end of each chapter which the author claims they help make use of the strategies and principles presented. Statements of such type include:

Today I will put the Law of Giving into effect by making a commitment to take the following steps:

(1) wherever I go, and whoever I encounter, I will give them a gift. The gift may be a compliment, a flower, or a prayer. Today, I will give something to everyone I come into contact with ... (p. 36).

This example shows the use of the first-person pronoun “I” as a way of showing the readers that they are in charge of making a commitment to change and adapt a new behavior that the author believes will bring them closer to better results in their lives. As Deepak Chopra introduced his seven spiritual ‘laws’ of success, he followed a particular writing feature in using short paragraphs. He starts with a quote and then he begins explaining and defining each ‘law’, after that he further exemplifies his ideas from people’s daily life events. For instance, he begins the fourth chapter titled *The Law of Least Effort* with this quote by Lao Tzu¹⁹:

Nature's intelligence functions with effortless ease . . . with carefreeness, harmony, and love.

¹⁹ An ancient Chinese philosopher and writer. He is known as the reputed author of the *Tao Te Ching* and the founder of philosophical Taoism, and as a deity in religious Taoism and traditional Chinese religions. Retrieved (2016, Jan 15) from: https://en.wikipedia.org/wiki/Lao_Tzu

And when we harness the forces of harmony, joy, and love, we create success and good fortune with effortless ease.

An integral being knows without going, sees without looking, and accomplishes without doing.

Using special words to name the laws is another lexical feature of the book. There are, for example, the laws of *karma*, *dharma*, *pure potentiality*, and *intention*. These are not considered familiar to all readers, especially those who lack background knowledge in the genre of self-help or mind, body, and spirit paradigms. Similes are another feature that can be found in the book. For example, in Chapter three of his book on the Law of Karma, the author explains how the 'law' works in the following example:

The way to transcend karma is to keep experiencing the gap, the Self, the Spirit. It's like washing a dirty piece of cloth in a stream of water. Every time you wash it, you take away a few stains. You keep washing it again and again, and each time it gets a little cleaner. You wash or transcend the seeds of your karma by going into the gap and coming out again. This of course, is done through the practice of meditation. (p. 47).

To sum up the data description, it can be stated that the lexical, structural and stylistic features of the three books under investigation impact the process of translating them into Arabic. Some concepts lack equivalents in the target language such as *Karma* and *Dharma*. On the other hand, some terms are absent from the target language culture such as *higher self*. Unfamiliarity with the ideas and suggestions provided in the three books are expected to create difficulties in their translation into Arabic.

2.3.1.1 Compiling the SHC corpus

In order to answer the questions of the study (see section 3.1.2), I compiled a fifteen thousand words corpus consisting of samples of the three self-help books along with their

Arabic translations (SHC) in order to analyse the semantic shifts. The analysis utilises two software packages and a corpus linguistics tool in order to obtain quantitative findings that show the percentage of frequency for each semantic shift type, subtype, and cause of semantic shifts. The software (tools) I use in the study are:

1. Microsoft Word: word processor software.
2. Microsoft Access: a database management system.
3. Sketch Engine: a corpus linguistics analysis tool and a concordancer.

I use Microsoft Word in creating the corpus and aligning ST with TT. In addition, I utilise it for assigning the semantic shifts and their causes to each segment in the data. I use Microsoft Access in this study to convert the data into a database in order to find out the frequencies of shifts and causes. This approach provides a solid base for carrying out the quantitative analysis (see figure 3.6 and Appendix 1).

Sketch Engine is a corpus linguistics tool used as a corpus manager and text analysis software. It has several features that are useful for the analysis in the present study. For example, utilising the concordance and KWIC (key word in context) searches allows for locating key words and terms in the corpus. The English and Arabic samples of the present study were uploaded into sketch engine separately. This is because creating a parallel corpus was not possible for the two languages (English and Arabic) at the time of the analysis. So, I uploaded English samples as one corpus, and the Arabic translations as another. The software is then used for concordance purposes. This means looking up a particular concept such as 'ego' for instance and finding its frequency in the English

corpus. Then, repeating the same procedure for the Arabic corpus. The differences in frequencies indicates the discrepancies and inconsistencies in the translations.

I compiled the self-help books corpus (SHC); a parallel corpus of samples selected randomly from different parts of each of the three books described above. The procedure of creating the SHC consists of the steps shown in (Figure 2.1) as follows:

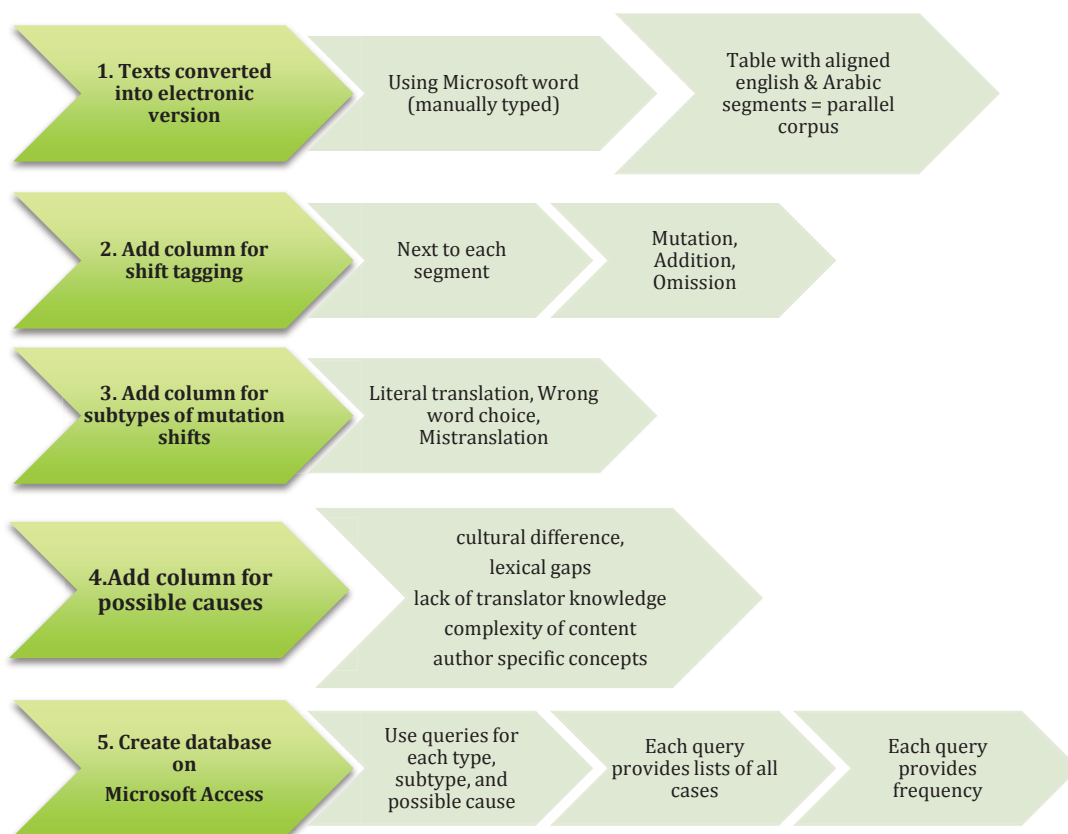


Figure 2. 1 Analysis procedures

The first step is data collection, i.e., compiling the corpus. Converting the data into an electronic version was time consuming and required much effort because of the typing process that was done manually. Due to the cursive nature of Arabic writing, it was not feasible to convert the texts using any of the available OCR (Optical Character Recognition) software whereby a text is scanned and then converted into a soft copy. I

attempted this however the resulting scans were full of spelling and punctuation errors. Therefore, manual typing of the Arabic texts was the only available option for an accurate conversion of the data. The following step of creating the SHC was simply to create a table in Microsoft Word and to fill the cells with English source text segments aligned with their Arabic counterparts (Figure 2.2).

Book & page no.	Source text	Target text
A new Earth (2005) Page 25	THE ILLUSORY SELF The word "I" embodies the greatest error and the deepest truth, depending on how it is used.	النفس الواهمة كلمة "أنا" تجسد الخطأ الأكبر.
A new Earth (2005) Page	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of	، والحقيقة الأعمق بالاعتماد على كيفية استخدامها ، "ولنما أيضاً Myelf – mine – my – me واحدة من أكثر الكلمات المضللة في الاستخدام العادي اليومي.

Figure 2. 2 Parallel corpus in MS Word

This figure shows a Microsoft Word table divided into three columns for: text information i.e., book, author and page number of segments; source text (English); and target text (Arabic translation). Then, 519 rows were added to the table where each row contained a segment of the source text and its translation. By the end of this process, the parallel corpus of self-help books was ready for analysis. The following step is then to highlight parts identified as problematic. Then, the problematic segments are described and categorized.

2.3.2 Shifts description and categorization

The first phase in the model of semantic shifts analysis in this study is shifts description and categorization. As far as translation is concerned, the translators have to do their best to transfer as much of the original meaning as they can into the TL. But since the process of meaning transfer is not a direct process, the translator, therefore, is often required to make some semantic modifications in order to accomplish the task of creating the intended meaning of the source text. The term shifts in my study is adapted from Klaudy's (2010) statement in that the sense should remain unaffected during translation as explained in Chapter One section 1.3.2. Having the same sense means that the selected TL item in a given communicative context will be related to the same segments of reality by TL speakers, as the SL item. So, by shifts I refer to changes that affect the sense when comparing source and target texts.

The focus in my study is on the semantic aspect of translation shifts. Therefore, the definition of semantic shifts used in the present study is: sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010).

The process of shifts identification required comparing each ST segments with its translation in terms of equivalence and shift to identify cases of semantic shifts. Whenever there is a difference or change in sense, the segments are marked or highlighted. The procedure is done manually.

2.3.2.1 Taxonomy of semantic shifts

Mináriková (2012) notes that one of the main problems with shifts categorization is the subjectivity of the method – since there is no universal template for categorization of shifts, all relies solely on the judgment of the researcher. It is also necessary to take into consideration some human errors such as incorrectly categorizing a shift or overlooking shifts. Pekkanen (2010, p. 160) considers those problems and he states that: "the method is based on the frequency of recurrence." Thus, even if some shift is classified incorrectly, it should not distort the overall results. However, it should be noted that different researchers can have slightly different views on the respective categories and the particular types of shifts that fall under them. In other words, a shift can be fall under more than one category within the taxonomy of a particular study. Hence, it is essential to have a clear taxonomy of the shift types to be analysed where each category is precisely defined in order to avoid cases of overlap. This point is considered in creating the classification of semantic shifts in the present study as explained in Chapter One section 1.3.2.2.

In identifying the shifts in the SHC, I use the taxonomy I provided in the model of the study to classify the shifts in the SHC (see Chapter One section 1.6.1). The taxonomy of my study is adapted from Cyrus (2009) and Pym (1992). I saw that three of Cyrus's typology can apply to my data. These are: mutation, addition, and omission. The suitability of this taxonomy to the data of the study can be attributed to the fact that these categories are comprehensive. They generally apply to different settings where semantic shifts are analysed. Usually, a TT can be different from ST in sense if there is an addition to the

meaning, omission of meaning, or when the ST expresses an idea that is not similar to that implied in the TT. The three types suit the nature of the data and purpose of the present study. Furthermore, I expand the taxonomy into further subcategories of mutation shifts which is a necessary step to describe the semantic shifts in the data; I adapt these from Pym (1992) (Figure 1.4 in Chapter One).

2.3.2.2 Categorizing semantic shifts in the SHC

The first phase of analysing the SHC is identifying the shifts. For assigning semantic shifts to the SHC, I look at each segment and identify the semantic shift type, as well as a subtype for mutation shifts as displayed in figure 3.4 below.

A NEW EARTH Page 127	The pain body in most cases does not dissolve immediately, but once you have severed the link between it and your thinking, the pain body begins to lose energy. Your thinking ceases to be clouded by emotion; your present perceptions are no longer distorted by the past.	إن جسد الألم في معظم الحالات لا ينحل من الل يفقد طاقته ، وينفك تفكيرك من الأسر في قفس المشاعر ولن تعود مدركاتك الموجودة مشوهة بالماضي	Mutation
A NEW EARTH Page 128	The energy that was trapped in the painbody then changes into vibrational frequency and is transmuted into Presence. In this way, the pain body becomes fuel for consciousness.	و ألمك إلى تغيير اهتزازاتها التتابعية ، و يصبح جسد الألم وقوداً للوعي ،	Mutation
A NEW EARTH Page 128	This is why many of the wisest, most enlightened men and women on our planet once had a heavy painbody.	و وكثيراً من الرجال والنساء المتنورين ثقافياً على كوكبنا ، كان لديهم في مرة من المرات جسد ألم ثقل ،	Addition Addition
A NEW EARTH Page 128	Regardless of what you say		Mutation

Figure 2. 3 Categorizing semantic shifts in MS Word table

In the analysis table, I add a fourth column to indicate the semantic shift type in each segment of the data: mutation, addition, and omission. Moreover, the I highlight the problematic parts; i.e., the words that displayed semantic shifts using the colors yellow, blue, and pink so that each color represents a shift type. This color-coding procedure

provides me with a visual display of the distribution of the semantic shifts which was helpful for editing and finalizing the analysis in an efficient manner.

2.3.2.3 Assigning the causes of semantic shifts in the SHC

The second phase in the model of semantic shifts analysis in my study is explaining the causes behind the shifts. Therefore, during the analysis procedure, I add the causes that led to the semantic shift for each segment in the SHC. A column was added to the analysis table to indicate the possible cause behind the semantic shift in each case (see Figure 2.5 below). In Chapter One, it was established that there are five possible causes in the model of this study (see section 1.6.2). These are: (1) the cultural difference between SL and TT; (2) lexical gaps and untranslatability; (3) lack of background knowledge of translators; (4) author specific concepts; and (5) complexity of the content of ST (these will be discussed in detail in Chapter Four). At the end of the shifts description and categorization process, the table on Microsoft Word displayed the following information:

1. The name of book, author and page number for each segment.
2. Source text (English)
3. Target text (Arabic)
4. Semantic shift type (mutation, addition, omission)
5. Subtype of semantic shift (applies to mutation shift only)
6. Possible cause of semantic shift.

Possible causes:

Author specific concepts ASC

Cultural difference CD

Lack of translator's knowledge LTK

Complexity of content CC

Lexical gaps LG

Book & page no.	Source text	Target text	Shift type	Subtype	Possible cause
A new Earth (2005) Page 25	THE ILLUSORY SELF The word "I" embodies the greatest error and the deepest truth, depending on how it is used.	النفس الزاهمة كلمة "أنا" تجسد الخطأ الأكبر.	Mutation	Wrong word choice	Author specific concept
A new Earth (2005) Page	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one	، والحقيقة الأعمق بالاعتماد على كيفية استخدامها " وإيضا Myelf – mine – my – me واحدة من أكثر الكلمات المضللة في الاستخدام العادي اليومي.	Mutation	wrong word choice that does not suit the context of the text	Lack of translator knowledge

Figure 2. 4 Possible causes of semantic shifts: a sample

As soon as I revised and edited the table of data (SHC), I exported it into Microsoft Access, a database management system, so that all the samples with their tags appeared in one database. This step helps in retrieving the data in any format required through a feature in MS Access called a query. Queries in MS Access means inquiring about any item in the database so that the software displays all cases that match that query. For example, when setting the query 'mutation' all segments of the data assigned the mutation shift appear along with their information; i.e., book title, author, page number as well as the Arabic translation. Moreover, the software displays the frequency of that query against the total number of the database items (Appendix 1 shows a complete copy of the database). This feature is very useful in providing statistical

Figure 2. 5 Database on MS Access

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Figure 2. 5 Database on MS Access

Figure 2.6 displays a screen print from the MS Access database that the researcher created. At this stage, the quantitative element of the analysis is complete. The frequencies of the semantic shifts types and subtypes are obtained through MS Access. In the same manner, the frequencies of possible causes are displayed as well. The quantitative findings as well as a comparison between semantic shifts types provides answers to the questions of the study. The main quantitative result will be related to the most frequent semantic shift type. This, in turn, shows the existence of a general tendency among Arab translators when dealing with spiritual and abstract concepts in the genre in question. As the quantitative element completes, the next phase is providing the qualitative analysis by providing an explanation of the semantic shifts and their causes in the SHC.

2.3.3 Shifts explanation

The qualitative element of the analysis in the present study includes explaining the shifts types and explaining the causes behind the shifts. Explaining the shifts entails using samples from the SHC to show how the shifts are classified into each of the types and subtypes. I display the samples in the following manner: First, the source text segment is provided; second, the translation of the segment is displayed as it appears in the SHC; and third, for each segment I display the back translation into English. For reliability measures (AlShunnaq, 2014), I referred to a professional translator, Mrs. Dania Salama from King Saud University, college of Languages and Translation to perform the back translations of the samples. . After that, I discuss in detail the sense intended in the sample and show how those senses differ in the target text. This qualitative analysis of

the semantic shifts types is elaborated on in Chapter Three.

The second element of the qualitative analysis entails explaining the causes behind the semantic shifts in the SHC. Samples from the SHC along with their translations are explained in detail to explain the cause behind the shifts. The samples presentation follows the same display manner with ST, TT, and back translation of each case. Then, depending on the type of shift and nature of the sense implied in the ST, I explain the cause for each example in detail. The discussion of the five causes behind the semantic shifts in the SHC is elaborated on in Chapter Five.

2.3.4 Theoretical framework for evaluation of the translated texts

The third phase in the present study is shifts evaluation. For the purpose of evaluating the translations in the SHC, I apply the relevance theory framework as introduced by Gutt (1999, 2014) to the data. Gutt (ibid) introduced the relevance theory framework to translation studies. His framework is applied to the data in the present study in order to evaluate the success of translating abstract and spiritual concepts from English into Arabic. Gutt's framework has several principles including: communicative intention, interpretive resemblance, cognitive environment, implicatures and explicatures, and the processing effort (see Chapter One for details). Each one of these principles contributes to the success of the translation i.e., achieving optimal relevance. When all of these principles are applied to a translation task, the ultimate goal of the translation would be accomplished by creating the desired contextual effect. In other words, within the relevance theoretic framework, translators should consider the meanings implied in the source text, and the contextual background of an utterance's intended interpretation, as

well as the cognitive environment of the target audience. Thus, when the translator makes decisions, s/he will take the target audience's background knowledge and particular interests into consideration and produce an interpretation that will help the target audience achieves communication success. Applying the framework to the data takes place after completing the semantic shifts analysis. Depending on the frequency of the three types of shifts, the relevance of the translated texts to the context of communication can be determined by a qualitative descriptive discussion of samples of source texts and their translations. That is presented in detail in Chapter Six.

Conclusion

This chapter discussed the methodological approach which I follow in the present study. The aim of the research is to account for semantic translation shifts that occur in the translation of self-help books from English into Arabic with emphasis on spiritual and abstract terminology. The study is data-driven that uses samples from self-help books. The core message of these books revolves around spirituality. Their lexical, structural and stylistic features have an impact on the process of translating them into Arabic bearing in mind the cultural differences between SL and TL. Some concepts lack equivalents in the target language such as *Karma and Dharma*. On the other hand, some notions are absent from the target culture. Unfamiliarity with the ideas and suggestions provided in the three books can create difficulties in their translation into Arabic.

I adapt the procedures of the analysis from error analysis (EA) methodologies that include the following steps: 1) compiling the parallel corpus (data collection); 2) identification of the semantic shifts (error identification); 3) description and classification

the shifts (error description and classification); and 4) shifts explanation and identification of the possible causes behind them (error explanation).

In order to get insights into the translated versions of the books, I utilise the methodological tools of corpus linguistics. These include software for the parallel corpus (MS Word), corpus software (Sketch Engine), and a data management system (MS Access). In the data collection stage, I compile a parallel corpus consisting of samples from three self-help books and their Arabic translations (SHC). In doing so, the process takes into consideration the guidelines that rule the representativeness of data in corpus-based studies.

The first phase of my model for semantic shifts analysis is to identify the semantic shifts, describe, and categorize them. At that stage, the categorization is based on three main categories: mutation, addition, and omission adapted from (Cyrus, 2009). Moreover, mutation shifts are further subdivided into: literal translation, wrong word choice, and mistranslation.

The second phase of my model is assigning causes to each segment in the data to explain the factors that influence translators' decisions throughout the translation. This, in turn, help pinpoint problematic concepts in translation between English and Arabic and help provide a broader understanding of the most prominent cause behind the semantic shifts in the data.

After completing the database of the SHC with essential components of this research, the phase of quantifying the shifts takes place; by finding out their frequencies using MS Access (the database management system). Using MS Access, I create a database of the SHC (the parallel corpus of self-help books), thus, to be able to retrieve

all items in the data associated with shift types, subtypes and possible causes. The advantage of that software lies in its capacity to yield statistical findings. Therefore, quantitative results are obtained at that stage to answer the first and second questions of this study.

The following step of the analysis provides a qualitative analysis of the data. It consists of explaining the semantic shifts types and the causes behind them. Types of semantic shifts are discussed in the following chapter (Chapter Three) with samples from the corpus that explain each type and subtype found in the study. Causes of the shifts are introduced in Chapter Four with samples from the SHC which provides the answer to the third question of the study.

The third phase in the model of this study is evaluating the shifts. This evaluation is based on the relevance theory framework of (Gutt, 2014). As shown in Chapter One section 1.6.3, I apply four conditions of the framework to the data and explain cases where these conditions fail to appear, thus leading to the shift. This part of the qualitative analysis is elaborated on in Chapter Five which provides the answer to the fourth question of this study.

Chapter Three: Semantic Shifts in the Self-help Corpus

The present study is a corpus and data-driven research that tries to account for semantic shifts in the translation of self-help books from English into Arabic. The aim is to analyse how self-help terminology are decoded and encoded when dealing with abstract and spiritual ideas that are perceived differently in the source and target language cultures: English and Arabic. Furthermore, the aim is to uncover if there are tendencies that translators have when dealing with cultural differences in translating such concepts into Arabic, and if so, what those tendencies are. To this end, I propose a semantic shifts analysis model that consists of three phases: first, identifying and classifying the semantic shifts in the SHC; second, explaining the causes behind the shifts; and third, evaluating the shifts from a relevance theory perspective. This chapter presents the results of the first phase of the model, identifying and classifying the semantic shifts in the SHC.

Semantic shifts in translation indicate differences between original texts and their translations at both the semantic and the pragmatic levels (Baker, 2011). Furthermore, Klaudy (2010) defines semantic shifts as changes in sense, rather than meaning, that take place during the translation. By 'sense', she refers to the relationship between linguistic signs and the segments of reality those signs refer to. Therefore, she emphasizes that sense should be maintained during the translation, otherwise there will exist semantic shifts. This study, however, adopts Klaudy's (2010) approach according to which the sense should remain unaffected during translation. Having the same sense means that

the selected TL item in a given communicative context expresses the same reality intended by the ST item. For the purposes of the current research, I define semantic shifts as sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010) (see Chapter One section 1.6.1.2).

Classifying the semantic shifts in this chapter is based on the taxonomy described in the model of the study (Chapter One section 1.6). This taxonomy allows for a satisfactory and clear categorization process in classifying semantic shifts in the SHC. The three types, addition, omission, and mutation are therefore adopted in the analysis so as that each segment with semantic shift is classified as one of the three. The analysis process allows for a broader understanding of any cultural or linguistic challenges that impact the intelligibility of the translated texts. After the classification process, it becomes possible to obtain quantitative results regarding the frequencies of semantic shifts in the SHC as I show in the remaining sections of this chapter.

In this study, I adopt a corpus linguistics methodology by compiling the self-help parallel corpus (SHC) and utilising the tools of corpus linguistics for analysing the data as discussed in Chapter Two (section 2.3.1.1). I selected three popular English self-help books and their Arabic versions. Then, I compiled the SHC by randomly choosing samples from each book aligned with its Arabic translation. To start the first phase of the analysis, I identified problematic segments that show issues in the translation and classified them.

The advantage of this methodology lies in the fact that in analysing translations with the aid of corpus tools, the identification of patterns of discrepancies between source and target texts; shifts, becomes systematic and supported by quantitative evidence. By using corpus tools, one can obtain statistical evidence about information regarding types and frequencies of semantic shifts. Therefore, I used three software packages to examine the data: MS Word, MS Access, and Sketch Engine (see Chapter Two section 2.3.1 for details). Finally, I complement the quantitative analysis of the frequencies with a qualitative analysis of the shifts as I explain in this chapter.

This chapter introduces the results of the SHC semantic shifts analysis in terms of identifying and classifying the semantic shifts. First, It explains the process by which these issues are analysed then categorized into a taxonomy of semantic shifts (see figure 1.3 in Chapter One). Second, it presents a detailed qualitative analysis of the semantic shifts using samples from the corpus to explain each type. It also introduces the results of the SHC semantic shifts analysis showing the frequencies of semantic shifts types; thus, uncovering if there are tendencies of the translators in dealing with abstract concepts and what these may be.

3.1 Impact of semantic shifts on translations in SHC

This section elaborates on the findings of the first phase of the analysis by defining, describing, and analysing each type of semantic shifts qualitatively using excerpts from the corpus compiled in the present study. After explaining each type, I provide its frequency in the SHC. In illustrating the shifts, I present excerpts from the SHC in the following manner: I first provide the source text, followed by the target text, then adding

the back translation in order to show how each case is considered a semantic shift. This is the structure used to discuss the samples in this chapter.

3.1.1 Mutation shifts: ST and TT sense mismatches

According to the model proposed in this study, mutation refers to cases where the ST and TT segments differ in their lexical meaning showing a change of the source in the target text senses. Furthermore, this particular type is divided into three subtypes of mutation: incorrect literal translation, wrong word choice, and mistranslation, depending on the type of difference between ST and TT expressed meanings.

The self-help lexical items in the SHC include items such as: *higher power*, *nirvana*, and *consciousness*. They refer to concepts that are very specific in their meanings and references and are used extensively in the genre. This section analyses the translations of some concepts of that nature and shows how and why I consider them cases of mutation shifts. I noticed that when such concepts are rendered into Arabic, the translations are not clear and ambiguous. In other words, although the Arabic lexical items provided in the TT are correct in terms of their dictionary meaning, I classify them as semantic shifts because they have a negative impact on the comprehensibility of the target text; they do not express the ST senses clearly in the TT.

The following case from *A New Earth* (2005) illustrates a mutation shift in the translation of the concept of *awakening* as it appears in the genre under investigation:

Source text:

Once you awaken, you still use the word “I”, but it will come from a much deeper place within yourself. (Tolle, 2005, p.27)

Target text:

وعندما تتيقظ فإنك ما تزال تستخدم كلمة "أنا" ولكنها سوف تأتي من مكان أكثر عمقاً داخل نفسك .

(Hussain, 2011, p.27)

Back translation:

And when you become **aware**, you continue using the word "I", but it will come from a deeper place inside you .

The concept *awaken* in the example above is a specific notion in the SHC²⁰. It represents a mental psychological state that engages a person with a higher level of awareness that is perceived at a spiritual level. The sense of *awaken* in the genre of self-help is sometimes used in contexts of "*Aha moments*", a moment of sudden insight or discovery, where an individual may suddenly experience enlightenment about the self and about life. These moments, according to the authors of the genre, are not about discovering or learning facts; they are rather associated with emotions and mental states. The challenge in translating this concept is that it requires deep understanding of the concepts and themes used in the genre, comprehending the psychological and spiritual scope of these books, and realizing the contexts in which *awaken* and terms of similar nature are used.

In the example, *awaken* is translated into تتيقظ /*tatayaqqaz*/ meaning 'becoming aware (back translation) in the sense of paying attention as opposed to being unaware. According to the definition of equivalence in my model, ST and TT should refer to the same thing in the real world; denotative equivalence (Koller, 1979), and semantic

²⁰ Dyer, W. (2015, October 16) *On the 3 stages of spiritual awakening. Heal your life*. Retrieved from: <https://www.healyourlife.com/wayne-dyer-on-the-3-stages-of-spiritual-awakening>

translation (Newmark, 1988). In other words, providing an equivalent of the ST item as it appears in the genre where that item is used. Furthermore, when a concept has several counterparts in the target language, then the correct equivalent to that item is the one that refers to the same concept within the genre in which the ST word appears. In the case of *awaken* here, the Arabic translation does not yield the intended meaning in the ST because it gives a different sense than the one implied in the ST; absence of equivalence means the occurrence of a semantic shift. Conversely, *awakening* is equivalent to *الصحوة* /*alṣaḥwah*/ which implies the exact sense intended in the ST. Thus, it can be stated that the Arabic translation in the TT does not match the original meaning because *awaken* is translated into *become alert*. Another problem with the Arabic translation is that it does not suit the context where the term is used; it does not represent the spiritual aspect of the meaning of the concept, and so does not provide the full scope of the term. I classify this case of sense difference between source and target senses according to my model in the present study as a mutation shift.

This type of shift is divided into three subtypes; each one of them had an impact on the accuracy of the translations in the SHC. The following excerpts illustrate each subtype of mutation as found in the corpus.

3.1.1.1 Mistranslation of ST

Mistranslation as a subcategory of mutation shifts in the present study means that the words chosen as equivalents are totally unrelated in sense to the ST. It differs from cases of wrong word choice, the second subtype, in that in the latter the words are close in meaning but the items selected for the translation are not suitable for the context and

do not express the connotative meanings of the ST as in the case of *awaken* above. On the other hand, mistranslation cases describe words that are far from being equivalents in terms of meaning relations; the meaning of the TT differs completely from that implied in the ST. One example from my data is translating the concept of *space* (Tolle, 2005, p.25) into الفراغ /*alfrāgh*/ meaning *emptiness* instead of which is the intended sense الحيز²¹ in the ST. In that case the Arabic word is not related to the same reality intended by the English concept.

The following example is an excerpt from the book *The Seven Spiritual Laws of Success* by Deepak Chopra (2007) illustrates mistranslation shifts in the present study:

Source Text

As you gain more and more access to your true nature, you will also spontaneously receive creative thoughts, because the field of pure potentiality is also the field of infinite creativity and pure knowledge (p.29).

Target Text

كلما ازدادت هيمنتك أكثر وأكثر على طبيعتك الحقيقية، ازداد تلقائياً تلقياً أفكاراً خلاقة، لأن حقل الطاقة الكامنة المحضة هو أيضاً حقل الإبداع غير المحدود والفكر والمعرفة الخالصين.

(AbuShakra, 2013, p. 29)

Back translation

The more **you control your true** nature, the more creative ideas you get because the field of pure potential energy is also a field of unlimited creativity and pure thought and knowledge.

The word *access* in English collocates with the verb *gain*, giving the meaning of the opportunity to approach or enter a place,²² such as in saying ‘*you can gain access to your*

²¹ space. In *Almawrid Dictionary* p. 1117

²² Access. (2016). In *OxfordDictionaries.com*. Retrieved (2016, January 23) from:

data by typing in a username and password.' In the case above, according to Chopra, the author of *The Seven Spiritual Laws of Success* (2007), *gaining more access* means to become closer to the true nature of humans, which is calm, relaxed and secure, without fear or worry. A state that, according to Chopra, can be reached through the practice of meditation and stillness (see Chapter 2, section 2.3.1 for the description of the book). In Arabic, the word *access* means الوصول²³ 'to find or to reach', and الاقتراب 'to use or approach something'. In the model of this study, equivalence between ST and TT in the case of *gain access* is absent; denotative equivalence (Koller, 1979), and semantic translation (Newmark, 1988). The example above shows that the translator did not use a correct Arabic equivalent; instead, he used the Arabic word هيمنتك /*haymanatuka*/ that stands for 'dominance and control' (back translation) in English. The sense implied in the Arabic word does not relate to the sense of access as it is used in the ST. Moreover, in the bilingual dictionary²⁴, 'domination and control' are not entries for the word *access*. Instead, the Arabic equivalent in the case above can be اتصال meaning being 'in connection with' (back translation). This confirms my argument that the case above is a mistranslation shift, where the target text does not express the intended meaning in the source text. Thus, the translator mistranslated the text.

In the SHC quantitative analysis, using MS Access, as explained in Chapter Two (figure 2.1) reveals that when the query feature retrieved all cases of mistranslation from

<https://en.oxforddictionaries.com/definition/access>

²³ Access (2017) in AlMawrid Dictionary p. 25

²⁴Access. (2016). In *Almaany.com*. Retrieved from: <https://www.almaany.com/en/dict/ar-en/access/>

the SHC database, 52% of mutation sifts are mistranslations. When comparing this frequency to the other two subtypes of mutation, I notice that most of the shifts in translating self-help terminology in my corpus show a semantic shift where the TL items' sense differs radically from the SL item, mistranslation. The implications of this finding is discussed in Chapter Five as part of the evaluation phase in the model of semantic shifts analysis.

3.1.1.2 Wrong word choice: incorrect connotation

The other subcategory of mutation semantic shifts in the present study is wrong word choice. It can be explained with reference to the notions of denotative and connotative meanings and how this affects the translators' choices of words throughout the translation task. When using words to convey ideas, the denotative meaning is the context independent meaning of something (a word, phrase, or sentence); it can be defined as the direct dictionary definition of a word, stripped of any overtones, emotion, or attitude (Elewa, 2015). For example, the denotation of the word "*Sun*" is "the shining star in the sky"; and is known as the cognitive or referential meaning. On the other hand, the connotative meaning adds an overtone to the meaning of a word in a given context; the use of "*sun*" in some contexts implies the sense of power or greatness. In Leech's account, this gives different essences to the meaning ranging between positive or negative attitudes. He states:

"Reflected meaning and collocative meaning, affective meaning and social meaning; all these have more in common with connotative meaning than with conceptual meaning; they all have the same open ended, variable character, and lend themselves to analysis in terms of scales or ranges, rather than in discrete either-this-or-that terms" (1990, p.18).

With this view, Leech implies that words and expressions can carry ‘open ended’ meanings that are context dependent. This is an important fact that applies to contexts of translation since translators are supposed to fully understand and decode every lexical item in their task. Thus, their role is to produce accurate translations that express the intended meanings and ideas of the source text. In the context of translation between English and Arabic, Lu’lu’a (2014) discusses the difficulty of translating the Qur’an because of the complexity of its language; he considers the Qur’an as untranslatable because of its rich lexical content and its special semantic features. In translating the Qur’an, an example is highlighted in the English translation by Abdullah Youssef Ali in the following excerpt:

“say the spirit cometh by command of my lord” (17: 85)

“ويسألونك عن الروح قل الروح من أمر ربي”

The translator’s use of the word ‘*spirit*’ creates a different meaning from that intended in the verse. This is because the word ‘*spirit*’ in English collocates with words describing morale; for instance, as in *she isn’t in the best of spirits today* or in contexts of guiding and leading as in *he was a guiding spirit in primary education*²⁵. However, in English ‘*spirit*’ is not used with ‘human’, as in ‘human soul’ or ‘mind, body and soul’, which is the intended meaning in the Qur’an verse above. This verse and its translation highlights the issue of lexical choices made in the translation of the self-help corpus. It shows that

²⁵ Spirit. (2015). In OxfordDictionaries.com. Retrieved from:
<http://oxforddictionary.so8848.com/search?word=spirit>

in the context of translation between English and Arabic, abstract spirituality concepts are sensitive in their nature and require careful selection of equivalents.

In explaining that type of semantic shift, it would be essential to first emphasize that in every language, words collocate with other words in a specific manner (Firth, 1975). This collocation may show a pattern that could be overlooked by translators. Although this phenomenon is a universal linguistic feature, (Elewa 2015; Brashi, 2005) notes, translators working between two different languages could fail in finding one to one correspondence of collocations between languages. An example of such cases is the English expression, *they drag their feet* (not their tails as in Arabic) and, in Colloquial Arabic, the verb for *drink* not only collocates with water, but also with tablets and cigarettes. Arab speakers also express hard-obtained things as *to take something from the lion's mouth* but in English it is from *the horse's mouth*. Moreover, Baker states:

“What a word means often depends on its association with certain collocates. When the translation of a word or a stretch of language is criticized as being inaccurate or inappropriate in a given context, the criticism may refer to the translator's inability to recognize a collocational pattern with a unique meaning different from the sum of the meanings of its individual elements” (1992, p. 53).

The difficulty that the translator may find in the process of selectional restrictions is a result of the differences in word patterns between languages. Elewa (2015) suggests that translators either engage in consultation with native speakers of the target language or look up language corpora, or reference works. Without considering this aspect of distinctive selectional restriction in translation, the translator may face a problem in conveying the naturalness of the text being translated.

According to the model of semantic shifts analysis in this study, during the SHC analysis, I classify shifts of wrong selection of equivalents as mutation, and I further place them under the category of wrong word choice because the equivalents that are provided as Arabic translations are not accurate in expressing the same intended meaning of the source texts. In wrong word choice cases, the connotative meaning in the Arabic translations is missing; due to choosing inaccurate words as equivalents. Therefore, I define this subcategory as a subtype of mutation shift referring to cases that show semantic change when TT lack proper collocation with other items in the segment. In those cases, the meaning is somewhat clear but not accurately expressed. The following excerpts from the SHC explain how and why cases of wrong word choice fall under mutation semantic shifts.

The first case is the concept *consciousness*. The reason for selecting this particular word is that it is one of the key concepts in the genre under investigation. The word *consciousness* appears 18 times in the samples used in my study where the term occurred in the context of psychology. In the Corpus of Contemporary American English (COCA) the word appeared 11691 times²⁶ in contexts related to education, history of civilizations, health, art, and psychology, which implies that the word *consciousness* is a key concept in the field. The following excerpt from the book *Wishes Fulfilled* by Wayne Dyer (2012) shows how '*consciousness*' it is translated into Arabic in the corpus of the present study:

²⁶ Consciousness as found in the Corpus of Contemporary American English (COCA). Retrieved (2016, November 18) from:
<http://corpus.byu.edu/coca/>

Source text

I'm inviting you to be receptive to a radical new idea about yourself. It's radical because ever since you left your mother's womb, you've been subjected to cultural conditioning designed to help you be content with living a "normal life" at the level of ordinary consciousness, which generally means accepting whatever life hands you.

Target text

إنني أدعوك كي تكون مُستقبلاً لفكرة جديدة جوهريّة عن نفسك إنها جذرية لأنك تعرضت منذ اللحظة الأولى لخروجك من رحم أمك على تكييف ثقافي مُصمم كي يساعدك على أن تكون راضياً بالعيش "حياة عادية" على مستوى عادي من الإدراك ، والذي يعني عادة قبول كل شيء تمنحه لك الحياة

(Haski & AlKhateeb, 2015, p. 44)

Back translation:

I invite you to be receptive of a new fundamental idea about yourself. It is fundamental because you have been exposed, from the moment you left your mother's womb, to cultural adaptation that is designed to help you be satisfied living "an ordinary life" at an ordinary level of **awareness**, which usually means accepting everything life gives you.

Consciousness in the book *Wishes Fulfilled* (Dyer, 2012) means the condition of being conscious, a person's mind and thoughts²⁷. The word has a connotation in the self-help genre that is deeper than its surface meaning. It connotes a human mental state that is beyond merely perception. *Consciousness*, in Dyer's view refers to the image one holds of life along with views and beliefs, which direct their acts throughout the process of living. As the case shows, the translation provided for *consciousness* in the Arabic version is /'idrāk/ meaning 'perception' (back translation). However, reference to the bilingual dictionary²⁸ displays several equivalents to *consciousness* including: *apprehension*;

²⁷ Consciousness. (2015). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/consciousness>

²⁸ consciousness. AlMawrid Dictionary. P.261
الإدراك. (2016). In *Almaany.com*. Retrieved from: <https://www.almaany.com/en/dict/ar-en/الإدراك/>

*awareness; cognition; cognizance; comprehension; conception; perception; consciousness; discernment.*²⁹ All of these items are translations, yet each one of them is used in a different context. In fact, in AlMawrid bilingual dictionary, the word *consciousness* has وعي as an equivalent suitable to the context above. However, the translator overlooked that.

The term used as an Arabic translation of *consciousness* in the context of the excerpt above is one of the entries provided in English/Arabic dictionary as *perception*. However, it is not used in the same context as that of the ST, nor does it express the same sense in the ST. With reference to Arabic self-help material (Fetaihi, 2015), I found that /wa'ī/ وعي is the only Arabic term used to express the concept of '*consciousness*' in the self-help genre. This case represents Pym's (1992) non-binarism errors where a translator fails to select a correct equivalent from a series of options to translate a ST item taking into consideration the context in which that item is used. In my model, I use this explanation to refer to wrong word choice semantic shifts. In other words, other synonyms provided for *consciousness* above are not usually used in the context presented in the genre of self-hep. In the excerpt above, the translator resorted to using the wrong word in the TT, /'idrāk/ '*perception*'. From all the explanations of that key word, one can conclude that the only correct equivalent for '*consciousness*' in the SHC is the term /wa'ī/ وعي.

I classify the shift in translating *consciousness* as wrong word choice; a subtype of mutation shift. The word is translated but the concept and deeper meaning is not. In this

context, it would be worthwhile to add that the term '*consciousness*' is translated into different words throughout the same book; as الوعي /*wa'y*/ and الإدراك /*idrāk*/; the former is correct but the latter is a wrong translation. This means that the translator lacking ST background knowledge; extralinguistic competence (Qassem, 2014; Kelly, 2007), caused the shift to take place which resulted in choosing the wrong word (this is further explained in Chapter Five for possible causes of semantic shifts in the corpus). In addition, this inconsistency is misleading to the reader; it has implications for the evaluation of the shifts as will be explained in Chapter Five in applying the relevance theory framework to the findings.

In my model, the semantic shifts analysis of the SHC looks into the changes and differences in senses between the source and target texts. With mutation as a type of shift, further analysis revealed a pattern of wrong word choice. I define that pattern as cases where word choices as TL equivalents to ST items are not accurate because they do not express the connotative meaning implied by the ST. Moreover, this semantic shift occurs when TT lack proper collocation with other items in the segment. In those cases, the meaning is somewhat clear but not accurately expressed. In the self-help discourse, consciousness collocates with level which is not reflected in the Arabic version. In wrong word choice cases, the words used as equivalents in TT are part of the synonyms found in dictionaries for a particular ST item, yet they do not suit the context; thus, failing to express the connotative meaning of the ST.

In the SHC database, I was able to obtain the statistical findings regarding the frequency of wrong word choice shifts in my data. The query of that subtype in Microsoft

Access reveals that in the SHC analysis, 39% of mutation shifts belong to the subcategory of wrong word choice. It follows the mistranslation shift in frequency (figure 3.2).

3.1.1.3 Incorrect literal translation and figurative expressions

The third subtype of mutation shifts in the proposed model of the present study is incorrect literal translation. It signifies cases where word for word substitution of ST segments takes place; semantic shift that applies to cases where figurative languages expressions and metaphors are literally translated, in word for word manner, into Arabic. The following example, an excerpt from the book *Wishes fulfilled* by Wayne Dyer (2012), illustrates incorrect literal translation shifts:

Source text:

This is how God works. Your imagination, when aligned with the highest principles of your highest self, is God at work (p. 130)

Target text:

هكذا يعمل الإله. عندما يحتذي خيالك مع أسمى مبادئ ذاتك الأسمى فإنه يغدو الإله و هو يعمل.

(Haski & AlKhateeb, 2015, p.130)

Back translation

This is how a god **works**. When your imagination aligns with the most superior principles of your superior self, this is considered god and he **works**.

How god works is the segment under investigation here. In English, the phrase connotes a meaning deeper than just *work* in its direct sense; when the word *works*

collocates with the word *God*, according to biblical dictionaries³⁰, the meaning includes god's acts and deeds in creating, saving and sustaining, hence, the collocation of *god works*, in its sense, associates the concept of work with religion.

The expression *god works* here is also a metaphor; the source domain is human as in the work is usually performed by people, whereas the target domain is abstract and spiritual where performance is divine and not tangible. To further highlight and explain how the expression of God's power exists in the Arabic language, reference is found within religious contexts, such as the Qur'an, as shown in the following verse:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (الحديد، 4)

Translation of the verse:

"It is He who created the heavens and the earth in six days, then settled over the Throne. He knows what penetrates into the earth, and what comes out of it, and what descends from the sky, and what ascends to it. And He is with you wherever you may be. God is Seeing of everything you do."³¹ (57:4)

The Qur'anic verse describes the sense of God's creativity, power and divine knowledge of everything as perceived in Muslim cultures. Yet, it also shows, at a lexical level, that the verb 'work' does not collocate with 'God' in the Arabic language. The verse shows how the meaning of *God works* in the target languages is expressed; the sense exists in both languages, yet the manner of expression differs radically in the lexical content.

³⁰ Studylight.org. *Bible dictionaries*. Retrieved (2016, December 10) from: <https://www.studylight.org/dictionaries/hbd/w/works.html>

³¹ translation by Tala Itani.avaialble: Retrieved (2017, March 2017) from: <http://www.clearquran.com/057.html>

In my model (see Chapter One section 1.6.1.1), I show that equivalence occurs as communicative translation (Newmark, 1988); considering collocations in the source and target languages. If two words collocate in the SL but do not collocate in the TL, then achieving connotative equivalence requires providing the sense of the ST collocation in the TT. It can be elicited then that the Arabic word for work *يعمل* /ya'mal/, does not collocate with *God* or *Allah* in the Arabic language as the explanation shows. Yet, a similar meaning can be expressed with different words providing an accurate translation for the phrase as: 'This is how you feel the presence of Allah'. (هكذا تشعر بوجود الله). In this example, the verb *works* was literally translated into the Arabic verb *يعمل* /ya'mal/ meaning 'to work'. The expression is translated literally as 'god performs' (back translation); the problem lies in that in Arabic the word does not collocate with *God* in language use; *work* in its literal sense cannot be attributed to *God*. The result of this semantic shift was an ambiguous statement to the target Arab readers.

This case corresponds to Pym's (1992) non-binarism errors in translation. His definition states that translators select one option from potential TT series. Thus, in my model, I use this definition to classify incorrect literal translation shifts. In such cases, literal, or word for word, translation does not serve the purpose of expressing the intended sense of the ST. The intended meaning of the segment in the case above is not communicated in the target text due to literal translation mutation shift.

The following example also illustrates the negative impact of incorrect literal translation on the clarity of the target text's meaning in an excerpt from the book *A New Earth* by Tolle (2005):

Source text

This is what happens as you slowly and carefully read this and the next chapter, which are about the mechanics of the false self we call the ego (p. 25).

Target text

و هذا ما يحدث عندما تقرأ ببطء و عناية هذا الفصل من الكتاب و الفصل القادم اللذين يتحدثان عن صناعة النفس المزيفة التي نسميها الذات.

(Hussain, 2011, p.25)

Back translation

This is what happens when you slowly and carefully read this chapter of the book and the following chapter which both talk about **making** the false self which is called the **ego**.

It is worthwhile to provide an overview of the main ideas the author presents in his book before discussing the semantic shifts in the example above. Eckhart Tolle discusses spirituality and explains how people can reach the state of inner peace and harmony by detachment from the ego and all its manifestations in their lives. The book explains the author's view on what the ego is, how it works, what aspects it relates to, how it affects people's lives and the perceptions and sense of who they are. Moreover, the author provides many examples and explanations of different concepts related to spiritual experiences. In the example above, the author used two abstract concepts: *the mechanics* and *the ego*. In the context of the theme of the book, the two words express meanings specific to the experience of spirituality. The abstract senses in the ST connote deep meanings that transcend the direct meanings found in English/Arabic dictionaries.

In the context of the example above, the word *mechanics* is used as a conceptual metaphor. Conceptual metaphors stand for understanding one domain of experience that is typically abstract, in terms of another domain that is typically concrete; the former is the

target domain, whereas the latter is the source domain (Lakoff & Johnson, 1980; Kovecses, 2016). In this metaphor the source domain is concrete i.e., *mechanics*; it refers to the way something works or to the operations of a machine as a technical concept whereas the target domain in the metaphor is abstract; i.e., the self; a psychological concept. As the definition implies, *mechanics* is not used in its literal technical sense; it is used figuratively as *the mechanics of the false self*. In that context, the author means the description of an abstract image or the way in which something behaves or thinks or acts, and attributes that to the self as a way of enhancing the sense and bringing it closer to the reader. In addition, the metaphor in this context is used to show the author's description of the patterns of thoughts in people's minds that motivate their behaviors both mentally and psychologically. Having clarified that, the Arabic translation of the metaphor above shows the translator's tendency to literally translate mechanics as صناعة النفس /*ṣinā'at alnafs*/ which means 'manufacturing the false self' in English, hence using a technical term and attributing its features to an abstract notion, *the self*. In that example, the translation does not create the same sense of the original text, nor the same effect of the metaphor in the target text. The meaning highly depends on the context of the sentences, and on the translator's command of the source language. The Arabic translation, however, revealed lack of that knowledge; using the word صناعة /*ṣinā'at*/ which stands for 'manufacturing' in Arabic, was a case of incorrect literal translation shift because the term is concrete whereas the context is not.

The second shift in the excerpt above is found in translating the word *ego*. The discussion will first show the background and context of the term *ego*, then, will explain

why it is classified it as a case of semantic shift. As Tolle (2005) is trying to convey to the reader how he perceives humans unconsciously see life differently through the lenses of the ego, he also discusses how this in turn affects emotional states and behaviors. Ideas of attachment to material possessions, to image, to what society thinks ...etc. These are all, according to the ST, products of the *ego* that lead to suffering and dissatisfaction.

In this context, it is important to refer to Baker's view that non-equivalence at word level means that the target language has no direct equivalent for a word that occurs in the source text (1992, p. 20). The word *ego* has a direct equivalent in both general and psychology specialized English/Arabic dictionaries as *الأنَا* /*al'anā*/.³² With reference to Arabic self-help publications, I found that it is the term used to express the concept of *ego* by Arab writers in the same field, although some use the word *إيجو* /*ego*/ as a transliterated form in Arabic texts. However, *الذات* /*alḏhāt*/ which means 'the self' used in the excerpt above as an equivalent is not correct with reference to the context. Based on the meanings provided and on the context of that key word, the semantic shift in this case is mutation and the subtype incorrect literal translation.

³² p. 49 Ego معجم مصطلحات الطب النفسي الأنَا: 49 p. 32
Ego. (2016). In *Almaany.com*. Retrieved from:
<http://www.almaany.com/en/dict/ar-en/ego/>

معجم مصطلحات الطب النفسي. Retrieved (2016, March 12) from:
<https://www.almaany.com/dicload/PSY31.pdf>

Finally, the back translation above showed a cultural difference factor when *ego* was rendered as 'self'. This indicates that the mutation shifts in the example are not necessarily a result of lack of target language equivalent in terms of lexical items only, but in terms of the sense itself. The *ego* in Arab cultures is associated with negative attributes such as arrogance and self-importance; as shown above, the context in the example is totally different from that perception. The type and level of difficulty posed by dealing with *ego* as well as similar abstract terms in the SHC can vary greatly depending on the nature of non-equivalence.

According to my theoretical model, the findings of the analysis shows that translating abstract concepts between English and Arabic can be challenging for two reasons: first, although some concepts exist in both source and target cultures, the lexical expression of those concepts differs between them. Hence, replacing the ST item with an equivalent from a bilingual dictionary in an incorrect literal translation manner does not express the intended meaning of that item. This can be exemplified in concepts like *ego*, and *consciousness*. In that case, full awareness and understanding of the ST item is essential to provide a translation that is accurate. Second, some metaphors can exist in the source language but are absent from the target language; in that case, incorrect literal translation would not give the intended meaning. These also require understanding the sense of the metaphor then providing a translation that states the sense behind that metaphor in the target language. Thus, it does not necessarily need to be expressed with a metaphor; achieving the communicative aim of the metaphor would be sufficient for the success of translation.

The statistical findings regarding the analysis of the SHC shows that 14% of mutation shifts are categorized as incorrect literal translation. This MS Access query result implies that incorrect literal translation is the least frequent subtype of mutation.

The first type of semantic shift that the study analyses is therefore mutation. Figure 3.1 below shows the mutation shift query for the SHC database. The MS Access software extracted all mutation shifts segments from the SHC.

All Access ...						
Search...						
Tables						
Main...						
Queries						
Addition						
ASC						
CC						
CD						
IG						
Lateral Translation						
LTK						
Mistranslation						
Mutation						
Omission						
Shift Type						
Wrong word choice						
Mutation						
ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause
1	A new Earth (2005)Page 25	THE ILLUSORY SELF The word "I" embodies the greatest error and the deepest truth, depending on how it is used.	الفنن (أرادة كلمة "أنا" تعكس الخطأ الأكبر.	Mutation	Wrong word choice	ASC
2	A new Earth (2005)Page 25	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of the most misleading in normal everyday usage; "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego.	والحقيقة الأولى بلاضد على كلمة "أنا" استخدامي. "Myself" - "me - mine - my" - أنا أيضا واحد من أكثر الكلمات المفضلة في الإحاطة لغوي اليومي. ففي الإحاطة التقليدي ليا ، هي ليست مجرد واحد من الكلمات المستخدمة بشكل مستتر في اللغة ، مع ما يعكس بها من كذات "أنا" كعند الخطأ البينوي ضد (أنا) لا يمكن تكون ، أحسب وأم بطورية ، هدي في الذات .	Mutation	wrong word choice that does not suit the content of the text	LTK
3	A new Earth (2005)Page 26	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of the most misleading in normal everyday usage; "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego.	والحقيقة الأولى بلاضد على كلمة "أنا" استخدامي. "Myself" - "me - mine - my" - أنا أيضا واحد من أكثر الكلمات المفضلة في الإحاطة لغوي اليومي. ففي الإحاطة التقليدي ليا ، هي ليست مجرد واحد من الكلمات المستخدمة بشكل مستتر في اللغة ، مع ما يعكس بها من كذات "أنا" كعند الخطأ البينوي ضد (أنا) لا يمكن تكون ، أحسب وأم بطورية ، هدي في الذات .	Mutation	Wrong word choice	LTK
4	A new Earth (2005)Page 27	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of the most misleading in normal everyday usage; "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego.	والحقيقة الأولى بلاضد على كلمة "أنا" استخدامي. "Myself" - "me - mine - my" - أنا أيضا واحد من أكثر الكلمات المفضلة في الإحاطة لغوي اليومي. ففي الإحاطة التقليدي ليا ، هي ليست مجرد واحد من الكلمات المستخدمة بشكل مستتر في اللغة ، مع ما يعكس بها من كذات "أنا" كعند الخطأ البينوي ضد (أنا) لا يمكن تكون ، أحسب وأم بطورية ، هدي في الذات .	Mutation	Mistranslation	LTK
5	A new Earth (2005)Page 28	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of the most misleading in normal everyday usage; "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego.	والحقيقة الأولى بلاضد على كلمة "أنا" استخدامي. "Myself" - "me - mine - my" - أنا أيضا واحد من أكثر الكلمات المفضلة في الإحاطة لغوي اليومي. ففي الإحاطة التقليدي ليا ، هي ليست مجرد واحد من الكلمات المستخدمة بشكل مستتر في اللغة ، مع ما يعكس بها من كذات "أنا" كعند الخطأ البينوي ضد (أنا) لا يمكن تكون ، أحسب وأم بطورية ، هدي في الذات .	Mutation	Mistranslation	IG

figure 3. 1 MS Access query result for mutation shifts in SHC

Source and target text segments appear on the screen. In addition, the subtypes and causes of shifts also appear on the resulting query. At the bottom of the page, the frequency of mutation shift is shown as a record. In the case of mutation shifts including its three subcategories, the frequency is 358 out of the total 519 segments. The analysis shows that mutation is by far the most frequent type of semantic shifts in the data. Mutation shifts represent 73% of the total semantic shifts found in the SHC. This finding indicates a tendency towards incorrect literal translation, wrong word choice and mistranslations, which clearly have a negative impact on the comprehensibility of the translations into Arabic of the books.

The distribution of these three mutation subtypes in the corpus is as follows: Mistranslations comprises 188 cases; i.e., 52% of the total mutation shifts. Since this is the most frequent subtype of mutation shifts, its implication on the relevance of the translations to the context of communication is significant. Wrong word choice cases are 140 out of the 358 segments; 39% of the total mutation shifts. This indicates that the translators made inappropriate word choices that do not suit the context of communication in approximately 40% of the total mutation shifts. Incorrect literal translation comprises 53 cases; 14% of the total mutation shifts. (See Figure 3.2).

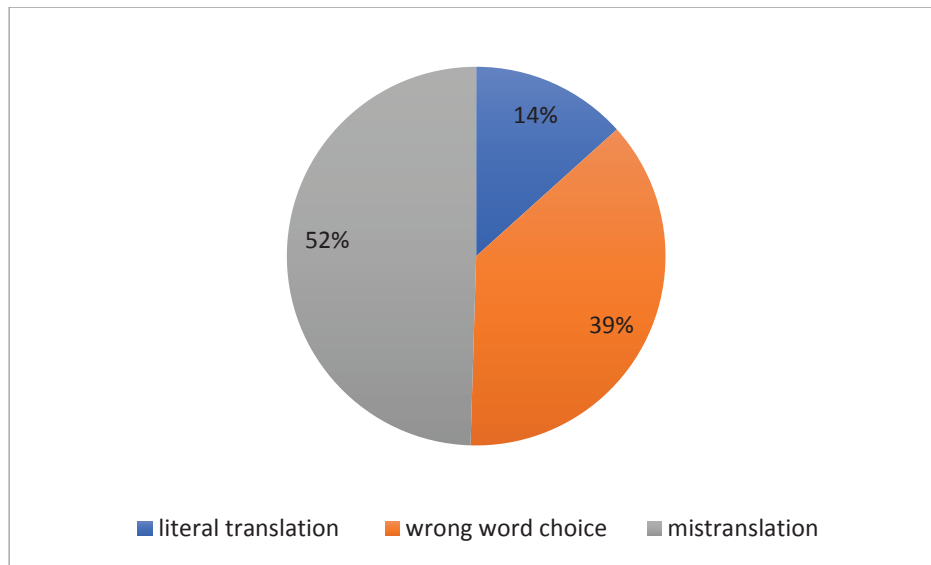


figure 3. 2Frequency of mutation shift subtypes in SHC

As the figure above shows, mistranslation is the most frequent whereas incorrect literal translation is the least. This finding indicates that in the SHC, the senses implied in the ST are not similar to those implied in the TT. Moreover, it clearly shows that in the cases under investigation the intended meanings in the ST are not completely rendered into the TT. Besides mutation shifts in the SHC shifts analysis, addition shifts also have an impact on the quality of the translations. The following section discusses and illustrates addition shifts in the SHC.

3.1.2 Addition Shifts: unsuccessful explicitation

Explicitation in translation refers to the technique of making explicit in the target text information what is implicit in the source text. Nida (1964) regards addition as a more generic concept than explicitation. On the other hand, other scholars (Seguinot, 1988; Schjoldager, 1995; Klaudy, 1993) interpret explicitation as the broader concept which incorporates the more specific notion of addition. The relationship between explicitation

and addition lies in that they both refer to making explicit in the TT what is implicit in the ST during the translation. According to my model, addition shifts refer to cases where the target text is lexically more specific than the source text; when extra information has been added or when more than one word is used to provide the equivalent of a ST item. Explicitation or addition can be seen as successful strategies in translation. They allow for solving issues of cultural items by explaining the meanings of items not familiar in the target culture (see Chapter One section 1.4.2). However, the theoretical model of this study considers addition as a type of semantic shift that affects the semantics of the target text; changes the sense of the ST in the translation. It is associated with cases where a translator attempts to emphasize or clarify a concept in the ST by adding extra information or using several equivalents for a single item. In cases where addition has a negative impact, or cause loss of meaning in the translation, it is classified as an addition semantic shift in the present study.

The findings of the SHC analysis show that addition shifts do not always result in explicitation, instead they distort the meaning in the TT. Therefore, such shifts have a negative impact on the translations. The cases I present in this section illustrate addition shifts in the SHC of the present study and show how they affect the intelligibility of the translations. The first excerpt is from the book *A New Earth* by Eckhart Tolle (2005):

Source text

This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain-body (p.128).

Target text

وهذا هو السبب في أن كثيراً من الحكماء وكثيراً من الرجال والنساء المتنورين ثقافياً على كوكبنا ، كان لديهم في مرة من المرات جسد ألم ثقيل.

Back translation

This is the reason why many wise people and many **culturally enlightened** men and women on our planet had once upon a time a heavy pain-body.

The discussion of the semantic shift in this case focuses on the translation of the word *enlightened*. It is an abstract concept, prominent in the genre of self-help, that means to be in a state of attaining spiritual knowledge or insight³³. It is also a Buddhist concept that means having an awareness that frees a person, so they can reach the highest spiritual state. As the meaning implies, *enlightenment* is not associated with culture, knowledge or education. The Arabic translation of *enlightened* in the example above is *المتنورين ثقافياً /almutanawirīn thaqaḥiyyan/* back translated as 'culturally enlightened', thus, creates a different meaning from that of the original. Adding the word 'culturally' in the target text leads to sense disparity between the source and target segments. In the context of the ST, the author sees *enlightenment* as achieving a level of self-awareness; a mental state. Thus, the sense of the TT does not correspond to the sense of the ST. The addition shift in that case does not result in explicitation, but in a shift in the sense that also leads to lack of accuracy in the translation.

The second case is an excerpt from the book *The Seven Spiritual Laws of Success* by Chopra (2007). It shows an illustration of addition shifts resulting from the use of a series of synonyms to translate one ST item:

³³ Enlightened in AlMawrid Dictionary p.397
Enlightenment. (2016). In *OxfordDictionaries.com*. Retrieved from:
<https://en.oxforddictionaries.com/definition/enlightenment>

Source Text

This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity (p. 17).

Target Text

يرتكز هذا القانون على حقيقة وجودنا في حالتنا الأساسية، حالة الوعي الخالص الصافي المحض. والوعي الخالص الصافي المحض هو الطاقة الكامنة المحضة؛ فهو حقل جميع الإمكانيات والإبداعات اللامتناهي

(AbuShakra, 2013, p. 17)

Back Translation

This law is based on the truth of our existence in our basic state, the state of **pure potential awareness**. Pure potential awareness is pure potential energy. It is the field of all infinite capabilities and creativity.

Deepak Chopra (2007) states that “When we understand our true nature and learn to live in harmony with natural law, a sense of well-being, good health, fulfilling relationships, and material abundance spring forth easily and effortlessly”. With this understanding, the essence of Chopra’s writings guides understanding the sample above. The Arabic text shows the translation of the term *pure consciousness*; the main concept used in the book *The Seven Spiritual Laws of Success* by Deepak Chopra (2007). The term describes a concept very specific to the author of the book. *Pure consciousness* is an abstract notion with a spiritual sense that has the attributes of pure knowledge, infinite silence, perfect balance, and simplicity (Chopra, 2007, p. 17).

When understanding the sense of the concept *pure consciousness*, one realises that the meaning of *pure* and *consciousness* as a compound is not available in dictionaries and references other than Chopra’s book. Therefore, translating it requires an understanding on the part of the translator in terms of the context of the term and the

author's specific pragmatic use of it. The Arabic translation in the SHC is a phrase consisting of three adjectives as an equivalent to *pure*: الخاص الصافي المحض /*alkhālīṣ alṣāfī almaḥḍ*/ meaning 'pure, clear and sheer'. It seems that the translator was trying to emphasize the importance of 'purity' in the target text. Thus, showing a tendency towards explicitation in translation from English into Arabic. Yet, the attempted explicitation is not successful for two reasons. First, because '*pure consciousness*' is a key term in the ST and using an accurate equivalent is necessary to allow for making the TT comprehensible. Second, another observation from analysing the translation of that concept is that in the SHC, '*pure consciousness*' appeared five times, and it is translated inconsistently throughout the TT which confuses the reader and leads to translation loss.

The third case in this section is another excerpt from *The Seven Spiritual Laws of Success* by Chopra (2007); it displays another effect of addition shift:

Source Text

In the Bible is the expression, "Be still, and know that I am God." This can only be accomplished through meditation (p.25).

Target Text

هناك تعبير في الإنجيل مفاده: "كن هادئاً ساكناً، صامتاً واعرف بأنني الله". إن هذا يمكن أن يحدث ويتم من خلال التأمل.

(AbuShakra, 2013, p. 25)

Back Translation

There is an expression in the Bible that says, "**Be tranquil, silent, calm**, and quiet, and know that I am god". This **can and does happen** through meditation.

The sample shows the translation of the words *still* and *accomplished* with the same tendency towards explaining the source text items with more than one word to

emphasize the meaning in the target text. *Still* is translated into 'tranquil, silent, calm', which shows unnecessary additions in the translation. In the source text, *still* refers to a sense of calm and quietness that allows a person to be in touch with the soul, according to the author of the ST. This intended meaning is absent from the TT due to the additions.

The same tendency towards unsuccessful addition is seen in translating *accomplished* into 'can and does happen'. The reason of considering this case a semantic shift is that the source text sense implies that one can feel the connection with the spirit through meditation. The Arabic version, however, provides a different meaning; exhibiting sense disparity, a semantic shift. The idea of being *still* is not a process that requires happening, instead it is a mental state and an inner experience of being in a calm state and experience stillness through controlling one's thoughts.

Both cases in the third excerpt in this section illustrate how addition shifts in the SHC result in unclear translations that do not seem to express the intended senses of the source text. Moreover, those additions do not serve the purpose of explicitation in the sample. It is possible to conclude here that cases of shifts by addition in the SHC lead to unintelligible target texts and loss in translation. When analysing the SHC, this type of shift is assigned to segments that show unnecessary addition of words in the target text (Figure 3.4).

All Access ...									
Search...									
Tables									
Main									
Queries									
Addition									
ASC									
CC									
CD									
IG									
Literal Translation									
LTk									
Mistranslation									
Misspelling									
Omission									
Shift Type									
Wrong word choice									
ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause			
21	A new Earth (2005)Page 28	When a young child learns that a sequence of sounds produced by the parents' vocal cords is his or her name, the child begins to equate a word, which in the mind becomes a thought, with who he or she is. At that stage, some children refer to themselves in the third person, "Johnny is hungry." Soon after, they	عندما يتعلم الطفل الصغير أن سلسلة الأصوات تعطينا الكلمة الصورية للوالدين ، هي اسمه ، يبدأ الطفل بترابيزة الكلمة التي تصبح في الذهن فكرة أو شيء من كون ، وفي تلك المرحلة ، يربط بعض الأطفال كل شيء بالكلمة بصيغة المذكر "الطفل الضائع" ، على وجهي دقيق ، وبعد ذلك يشير إلى "الطفل الضائع" ، وهو لا يزال مع اسمهم الذي يطلقون الكلمة الصورية "أنا" أو "أنا" مع من يكون .	Addition	Explication				
24	A new Earth (2005)Page 27	Then other thoughts come and merge with the original - thought. The next step are thoughts of me and mine to designate things that are somehow part of "I." This is identification with objects, which means investing things, but ultimately thoughts that represent things, with a sense of self, thereby deriving an identity from	ثم تأتي أفكار أخرى وتبقى فكرة "أنا" الأصلية والتفكير التي تأتي بعد ذلك هي التفكير بتعلق "me" و "mine" و "المال" على الشيء ، تعكس الأشياء التي نعتبرها جزءا من "أنا" هنا هو التعلق مع تلك الأشياء قبل التفكير التي تلتحق	Addition	Explication				
48	A new Earth (2005)Page 27	Some people never forget the first time they disidentified from their thoughts and thus briefly experienced the shift in identity from being the content of their mind to being the awareness in the background. For others it happens in such a subtle way they hardly notice it, or they just notice an influx of joy or inner peace without	بعض الناس لا يتذكرون أبدا أول مرة انفصلوا فيها عن الفكر ، وكثيرا ما نلاحظ أن أول مرة كنا فيها متعلقين بغيرنا ، ولقد كنا نلاحظ أننا كنا نحن أنفسنا ، ولكن هذا يحدث دائما بطريقة ناعمة سلسة ، ولكننا لا نلاحظها ، ولا نلاحظها ، المستعدة ، أو السهلة ، الناس الذين يعرفون السبب	Addition	Explication				
59	A NEW EARTH Page 128	This is why many of the wisest, most enlightened men and women on our planet once had a heavy painbody.	وهذا هو السبب في أن كثيرا من الحكماء وكثيرا من الرجال والشباب المشهورين عالميا في كونها ، كان لديهم مرة من الصدمات جسد ألم عقلي ،	Addition	Mistranslation	LTk			
60	A NEW EARTH Page 129	This is why many of the wisest, most enlightened men and women on our planet once had a heavy painbody.	وهذا هو السبب في أن كثيرا من الحكماء وكثيرا من الرجال والشباب المشهورين عالميا في كونها ، كان لديهم مرة من الصدمات جسد ألم عقلي ،	Addition	Mistranslation	LTk			
63	A NEW EARTH Page 128	and most people can sense it, although they may feel someone else's energy emanation only	ومعظم الناس يمكن أن يشعروا بذلك ، مع أنهم قد يشعرون ببطء شخص آخر تحت طبقة الشعور والاحساس - ولكن -	Addition	Explication	LG			

figure 3. 3 MS Access query results for addition shifts in SHC

As figure 3.3 shows, the addition shifts in the SHC are displayed where the first column in the database shows the ST segment information including books title, author and page number. The second column displays the ST followed by the TT in the third column. The fourth shows the shift type: addition. The analysis results show that addition shifts occur 102 times in the SHC. Addition shifts are indications of the translators' tendency towards unsuccessful explicitation in the translation between English and Arabic in the SHC. 19% of the semantic shifts in the corpus are classified as addition shifts. However, the addition shifts in the SHC lead to change in the senses of the ST in the translations; it shows a tendency towards adding lexical items or short explanations that result in ambiguous meanings.

3.1.3 Omission Shifts: translation loss

The final and third type of semantic shifts in the model of the present study is omission shift; it is assigned to cases of ST that are omitted and not translated in the TT. Table 3.2 shows cases from the SHC.

Source	Source text	Target text	Shift type
The seven spiritual laws of success (2007) p. 29	You need not leave your room. Remain sitting at your table and listen. You need not even listen, simply wait. You need not even wait, just learn to become quiet, and still, and <u>solitary</u>	"أنت لست بحاجة إلى مغادرة غرفتك. إبقِ جالساً إلى طاولتك واستمع. أنت لا تحتاج حتى إلى الاستماع. بكل بساطة انتظر. أنت لا تحتاج حتى إلى الانتظار. تعلم فقط أن تصبح هادئاً وساكناً".....	Omission
The seven spiritual laws of success (2007) p. 52	if that choice brings distress either to you or to those around you, then don't make that choice. <u>It's as simple as that.</u>	هلا، وإذا كان ذلك الخيار سيجلب الكرب والأسى لك وللذين حولك، فلا تتخذه. ...	Omission
A New Earth (2005) p. 136	what you see and experience is not in the event or situation <u>but in you</u> . Or in some cases, it may be there in the event or situation, but you amplify it through your reaction. This reaction, this amplification, is what the painbody wants and needs, what it feeds on.	فإن ما تراه وتجربه ليس موجوداً في الحادثة أو الموقف.....، ولكنك تضخمه من خلال ردة فعلك. إن ردة الفعل هذه وإن هذا التضخيم، هو ما يريده جسد الألم ويحتاج إليه ويتغذى عليه.	Omission

Table 3. 2 Omission shifts in SHC

As table 3.2 shows, all underlined parts in the ST excerpts are not translated into the TT. The word *solitary* is omitted in the first sample in the table, though it is an important part of the source text where the author is advising the reader to be still and spend some time alone and without interruptions, as the meaning of the source text and the context imply. Yet, the Arabic version does not provide the complete sense of the ST because of the omission of that key word.

The second sample shows the same type of shift; omitting the phrase *it's as simple as that* in the target text is a case of semantic shift since the aim of this particular phrase is to show how easy and simple choice making can be according to the author.

The third example in table 3.2 illustrates the omission of a very essential segment in the ST, '*but in you*' is not translated in the excerpt from *A New Earth* (2005) above. The importance of this segment is that it completes the meaning of the previous sentence; the author states that people should look at their present situation through the eyes of their emotional past and in his view, this is how they can perceive their realities according to their beliefs and thoughts. He explains how reactions to situations are usually based on internal rather than external triggers. Omitting this segment led to loss in translation in the target text. Instances of omission shifts in the SHC result in an incomplete translation of the main ideas of the original books. Although, omission shifts are minimal in the SHC when compared to the two other semantic shifts in the present study; addition and mutation, they affect the comprehensibility of the TT.

Omission is the least frequent semantic shift in the SHC. It is assigned to a source segment that is not translated into the target version of the text; this classification is only used if the entire segment or part of it has been left without translation, such as when certain words are omitted from the TT. There are 36 cases of omission shifts; i.e., 7% only of the total semantic shifts in the SHC. The occurrence of this type of semantic shift suggests lack of translator's understanding of the source text along with ignorance of the content as well. This can be seen in leaving out segments of the ST without translation even though they comprise important parts of the ST intended senses.

Sara Documents: Database: C:\Users\sara\Desktop\Sara Documents\sarcdh (Access 2007 - 2016 file format) (Read-Only) - Access (Unlicensed Product)									
File Home Create External Data Database Tools Tell me what you want to do									
All Access ...									
Search...									
Tables	10	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause		
Main...					Omission				
Queries									
Addition									
ASC									
CC									
CD									
IG									
Literal Translation									
LTK									
Mistranslation									
Mutation									
Omission									
Shift Type									
Wrong word choice									
25 A new Earth (2005)Page 25									
			That illusory self then becomes the basis for all further interpretations, or rather misinterpretations of reality, all thought processes, interactions, and relationships. Your reality becomes a reflection of the original illusion. The good news is: if you can recognize illusion as illusion, it dissolves. The recognition of illusion is also its ending. Its survival depends on your mistaking it for reality. In the seeing of who you are not, the reality of who you are emerges by itself.	Target Text	Omission				
			Then other thoughts come and merge with the original - thought. The next step are thoughts of me and mine to designate things that are somehow part of "I". This is identification with objects, which means investing things, but ultimately thoughts that represent things, with a sense of self, thereby deriving an identity from them.	Target Text	Omission				
25 A new Earth (2005)Page 28									
			ثم لم يبق الفكر الا هو و شيئ كذا "يايه" الاضمية والحدوث التي تذكر عنه في الفكر بتقليد "me and mine" و "me and mine" الشيق في اللغة، تعقيد الايدي التي تغير كل ما نرا من "ايه" كما هو الصديق مع تلك الايدي لغير الفكر التي شاعيا.....	Target Text	Omission				
29 A new Earth (2005)Page 29									
			When "my" toy breaks or is taken away, intense suffering arises. Not because of any intrinsic value that the toy has - the child will soon lose interest in it, and it will be replaced by other toys, other objects - but because of the thought of "mine". The toy became part of the child's developing sense of self. of "I". And so as the child grows up, the original -thought attracts other thoughts to itself.	Target Text	Omission				
			عندما تكسر لبيبي أو يؤخذ شيء، أشدني معاناة شديدة، ليس بسبب القيمة الحقيقية للشيء، بل فقط لسبب تصرف الشاهد بغيره و غير، و سبب تلك السلبية فيه من الشيء الذي هو "أنا" و ليس كذا، و لما سبب كذا "الشعور mine" فقيمة كمنس جاز من الحصول الشيء المستور بنفس "أنا" و جعلنا كمن العقل، و لنفس كذا و أنا Note: there is no: "أنا" كذا كمن نفس:.....	Target Text	Omission				
			41 A new Earth (2005)Page 29	Target Text	Omission				
			Once you awaken, you still use the word "I", but it will come from a much deeper place within yourself. Most people are still completely identified with the incessant stream of mind, of compulsive thinking, most of it repetitive and pointless.	Target Text	Omission				
			100 A NEW EARTH Page 135	Target Text	Omission				
			Not all unhappiness is of the pain-body. Some of it is new unhappiness, created whenever you are out of alignment with the present moment, when the Now is denied in one way or another.	Target Text	Omission				
			ليس حشد الآخر سبب كل القدمة، فبعض القدمة جديدة قد حلفت في كل مرة كنت فيها الحق المستقيم (المراد بالحق) اللحظة الواحدة، وكلما كنت (الآن) سلبية بطريقة أو بأخرى.	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				
			مطلقين عندما مع حذر الأمر الشقاق المبرأصل.....	Target Text	Omission				

Figure 3.4 shows the results from the omission shift query in the SHC database. The software retrieved all omission shifts cases from the corpus. As shown above, source text segments appear, and the omitted parts are indicated on the screen. In addition, the possible causes of omission shifts also appear on the resulting query. At the bottom of the page, the frequency of omission shift is shown as a record where that shifts occurred 36 times in the data.

So far, the discussion in this section focused on the semantic shifts found in the SHC. I clarified and explained how the types of semantic shifts cause meaning distortions between source and target texts. Moreover, the shifts changed, altered and miscommunicated key concepts in the genre under investigation. The frequencies of each semantic shift types are summarized in table 3.3 below. It shows that the most frequent semantic shift is mutation, followed by addition and then omission, which is the least frequent shift of the three under analysis.

Semantic shift type	Frequency	Percentage
Mutation	381 out of 519	73%
Addition	102 out of 519	19%
Omission	36 out of 519	7%

Table 3. 3 Frequency of semantic shifts in SHC

Besides the semantic shifts exhibited in the corpus, another finding from the SHC analysis is that key concepts such as *ego*, *consciousness*, and *awareness* are not consistently translated into Arabic in the SHC. Using several equivalents for the same key concept confuses the reader and interrupt the flow of the ideas, thus impact the

communication intended in the context of the self-help genre (see Chapter One section 1.3.2.2).

3.2. Inconsistencies in translating abstract concepts in SHC

Sketch Engine is a corpus linguistics analysis tool that I use in the present study to look for the key words in the book samples under analysis. Utilising the concordance and KWIC searches allows for locating key words of abstract concepts that are high in frequency in the texts under investigation. As explained in Chapter Two (section 2.3.1.1), I uploaded English and Arabic samples each as a separate corpus, then I used the KWIC feature to look up the key concepts in both corpora. I also use the software for concordance purposes. This means looking up a concept such as 'ego' for instance and finding its frequency in the English corpus; then, doing the same for the Arabic corpus. The differences in frequencies indicates the discrepancies in the translations. This procedure shows that key concepts are not translated consistently in the data.

The word count of the Arabic corpus is 13,834 (see Appendix 3) whereas the English corpus word count is 11,564 (see Appendix 2). This shows that the translations are longer than the original texts. This can be due to the structural differences between source and target languages. It could also be due to the presence of addition shifts as will be explored in section 4.3.2 in this chapter. The purpose of KWIC in Sketch Engine is to compare the frequencies of key words as they appear in the English source text, and then compare them to the frequency of the Arabic equivalents in the Arabic target texts. This way, I was able to identify cases of inconsistency in translating key concepts.

Sketch Engine | language corpus management and query system

Sketch Engine: Login

Concordance

+

Sketch Engine

consciouness

english self-help books

Home

Search

Word list

Word sketch

Theaurus

Sketch diff

Corpus info

Manage corpus

My jobs

User guide

Save

Make subcorpus

View options

KWIC

Sentence

Sort

Left

Right

Node

References

Shuffle

Sample

Filter

Sub-hits

1st hit in doc

Frequency

Node tags

Node forms

Doc IDs

Collocations

Visualize

Menu position

Query **consciouness** 16 (1,200.75 per million)

file405672...

, referred to as 'an optical illusion of **consciouness** '. That illusory self then becomes the basis

file405672...

this way, the paribody becomes fuel for **consciouness** . This is why many of the wisest, most enlightened

file405672...

human form is to bring that dimension of **consciouness** into this world. I had also witnessed a

file405672...

fighting it but through bringing th light of **consciouness** to it. A few minutes after my visitor left

file405672...

POTENTIALITY The source of all creation is pure **consciouness** ... pure potentially seeking expression

file405672...

that we are, in our essential state, pure **consciouness** . Pure consciouness is pure potentiality

file405672...

essential state, pure consciouness. Pure **consciouness** is pure potentiality. It is the field of

file405672...

possibilities and infinite creativity. Pure **consciouness** is our spiritual essence. Being infinite

file405672...

it is also pure joy. Other attributes of **consciouness** are pure knowledge, infinite silence, perfect

file405672...

the creativity which is inherent in pure **consciouness** , then you have to have access to it. One

file405672...

across the underlying ground of universal **consciouness** , which connects everything with everything

file405672...

But, if you do not experience stillness in **consciouness** , if your mind is like a turbulent ocean

file405672...

upward and transcends the ordinary level of **consciouness** that you're most accustomed to. At this

file405672...

a "normal life" at the level of ordinary **consciouness** , which generally means accepting whatever

file405672...

obligations to attend to. But extraordinary **consciouness** is associated with your soul, that invisible

file405672...

confidence that this new value or state of **consciouness** will become incarnated through your absolute

Lexical Computing

2.36.4-SRC.2.1493.97.3

figure 3. 5 Sketch engine KWIC results for 'consciouness'




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In figure 3.5 above shows the results for the search of the word *consciousness* in the English self-help corpus used as the source text data. The concordance search reveals that the word appears 16 times in the English corpus. In contrast the correct translation of 'consciousness' as /wa'y/ appears only 14 times in the Arabic corpus (see figure 3.6).

Sketch Engine | language corpus management and query system



Sketch Engine Login

Concordance

Sketch Engine

awareness

english self-help books

Sketch Engine homepage

Query awareness 11 (825.52 per million)

file:405672...

being the content of their mind to being the awareness in the background. For others it happens

file:405672...

experience the field of pure silence and pure awareness . In that field of pure silence is the field

file:405672...

pure potentiality. It is that state of pure awareness , that silent space between thoughts, that

file:405672...

choices into the level of your conscious awareness , the more you will make those choices which

file:405672...

expression of that talent takes you into timeless awareness . The third component of the Law of Dharma

file:405672...

spirit. The spirit is that domain of your awareness where you experience your universality;

file:405672...

also access the spirit, that domain of your awareness where you experience your universality;

file:405672...

enjoyment occurs when I go into timeless awareness . That's when I am in a state of bliss.

file:405672...

to as true. 'I -NEVILLE There's a level of awareness available to you that you are probably

file:405672...

house. Kindle Edition. There's a level of awareness available to you that you are probably

file:405672...

these opening pages: There's a plane of awareness that you can opt to live at, wherein you

Save

Make subcorpus

View options

KWIC

Sentence

Sort

Left

Right

Node

References

Shuffle

Sample

Filter

Sub-hits

1st hit in doc

Frequency

Node tags

Node forms

Doc IDs

Collocations

Visualize

Menu position

Lexical Computing

2.36.4-SRC2.149.3.97.3

figure 3. 8 Sketch engine KWIC for 'awareness'

Figures (3.5, 3.6, 3.7, 3.8) above show the results of two key concepts: 'awareness' and 'consciousness'. In the three books samples, *awareness* occurs 11 times and *consciousness* occurs 16 times. On the other hand, in Arabic, two translations are used for the word وعي and ادراك, and they occur 14 times and 5 times, respectively. This difference implies lack of consistency in using the proper equivalents of these two key terms in the translations. The same applies to translating 'god' in the corpus into الله and الاله which also confirms lack of lexical consistency in translating ST concepts.

In the translation of the genre of self-help, key terminology need to be translated consistently throughout the target texts. Such key terms are essential in conveying the themes in that genre. They are central to the ideas presented by the authors as they write their views and insights on the topics provided in their books. Common key words in the genre of self-help include items as *consciousness*, *awareness*, *ego*, *meditation* and *enlightenment*. These terms should be handled carefully by translators. They need to provide accurate equivalents in the target text, and to be consistent in using these equivalents throughout the translation. However, the analysis of the samples in the SHC shows that there was no consistency in translating self-help terminology, this in turn has a negative impact on the translations. Using various equivalents for one key item can be confusing to the readers, yet it can contribute to the unintelligibility of the translations.

Conclusion

This chapter presented the results of the first phase in the model of semantic shifts analysis in this study; identifying and classifying the semantic shifts. It presents the results of the application of corpus linguistics tools to the analysis of semantic shifts in the SHC. This chapter firstly provided a qualitative analysis of issues in translation present in the corpus. Using the model of semantic shifts analysis that I propose in this study, I applied the model to analyse the SHC. I described cases from the SHC to explain and highlight the impact of the shifts on the translations, and I displayed the quantitative analysis results; the frequencies of each semantic shift in the corpus. Thus, I answered the first and second questions of the present study.

There are translation issues in dealing with terminology in the genre of self-help. These include that some of these terms have more than one Arabic equivalent, yet only one of these suits the contexts of the genre. The other issue is the use of author specific terms such as *pure potentiality*, there are no direct equivalents for such items in Arabic. Moreover, translators of the genre may render some common words such as *belief* incorrectly. This may be due to their lack of understanding the scope of the genre, where lexical features and semantic characteristics are specific to the genre as explained in Chapter Two (section 2.3.1).

The analysis focused on terms such as *awaken*, *ego*, and *consciousness* that are prominent in the genre under investigation. These terms connote special meanings within their contexts because they are used to express views that belong to the self-help genre. Based on the model of the present study, the discussion in this chapter illustrated how the

semantic shifts were identified, defined and classified. Semantic shifts in the model are defined as sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010). Cases of shifts in the SHC were analysed and classified into the types and subtypes according to the taxonomy in Chapter One (Figure 1.5). Moreover, each type has implications for the translation quality and accuracy. The three patterns also share in common the fact that they create changes to the senses intended in the ST during the translation into the TT.

The second part of this chapter focused on the qualitative analysis of the SHC. Cases from the SHC were displayed along with a professional's back translations to provide an analysis of each semantic shift type. When describing mutation shifts, it was established that each type of shift changed the sense of the ST in the translations, thus, leading to ambiguity and lack of accuracy.

The three subtypes of mutation in the model of this study are assigned to cases that show differences between ST and TT when the substituted segment does not have the same sense of the source segment; they differ in their lexical meaning. They also include cases where word choices in the TT do not correspond with the ST ones in terms of the context, or when lack of appropriate collocations takes place in the translations. The findings of applying the model to the SHC show that: a. wrong word choice cases allowed the researcher to conclude that they were symptomatic of lack of understanding of proper collocation in the TT on the part of the translators; b. exploration of cases of incorrect

literal translation highlighted an inaccurate rendering of St lexical items; c. the analysis of mistranslations in the corpus reflected absence expressing the intended meaning of the ST.

The second type of semantic shifts is addition. It led to changing the sense implied in the ST in the translation by adding words in the translation. Thus, causing the translations to appear inaccurate. Addition shifts also suggest that the translators do not demonstrate a full grasp of the ST.

The final semantic shift type in the SHC is omission. In a small number of cases translators did not translate ST segments. Those omitted segments were essential parts of the ST as they complete the ideas of preceding parts of the text. Omission shifts led to altering the meaning of the ST by leaving segments without translation in the TT. The frequency of the three main types indicate that mutation is the most frequent followed by addition, then omission (table 3.3). Furthermore, the three subtypes of mutation shifts appeared in the following order: mistranslation, wrong word choice, and finally incorrect literal translation (figure 3.2).

The analysis in this chapter displayed the results of using the corpus tool Sketch engine. I use this software to analyse the frequency of some key words such as *consciousness* in the English corpus, then compare that to the frequency of the Arabic equivalent in the Arabic corpus. The results reveal that there is inconsistency in translating key concepts in the SHC. The implication of this finding on the comprehensibility of the Arabic texts is discussed in Chapter six upon applying the relevance theory framework to the data in this study.

The second phase in the model of this study is to explain the shifts in terms of the causes behind them. According to semantic shifts analysis model, there are five factors that lead to semantic shifts in the SHC (see Chapter One section 1.4). The results of applying the second phase in the model to the corpus of the present study are presented next in Chapter Four.

Chapter Four: Causes of Semantic Shifts in SHC

The process of semantic shifts explanation is the second phase in this study, as seen in the model of semantic shifts analysis. This phase accounts for the factors that impact the translations. Such factors can be associated with, for example, the cultural difference between source and target cultures, the nature of the themes presented in the genre, and with translators' abilities and competence. All of these can have an impact on the quality of the translations in the SHC. In this Chapter, I elicit five causes of the shifts in the present study from these areas (see the semantic shifts analysis model in Chapter One, section 1.6.2).

The five causes assumed behind the semantic shifts in the SHC are: (1) the cultural difference between SL and TL (Snell-Hornby, 2006; Nida, 1964; Bassenett, 1980); (2) lexical gaps and untranslatability (Catford, 1965; Venutti, 2008; Baker, 1992; Saraireh, 2001; Alhihi, 2015); (3) lack of translators' knowledge related to translators' abilities and competence (Pym, 1992; Salamah, 2015; AlQahtany, 2004); (4) terms that are author-specific (Abdel Jawad and Al-Hajri; 2016); items that the authors use in a specific manner with special connotations; examples of such items include *pure potentiality*, *pain-body*, and *extraordinary consciousness*; and (5) the complexity of the contents of the genre and originality of the suggestions proposed in the books (Berg, 2008). The five possible causes in figure 4.1 seem to lead to the occurrence of mutation shifts in the forms of incorrect

literal translation, wrong word choice, and mistranslation. They also led to addition and omission shifts in the SHC (described in Chapter Three).

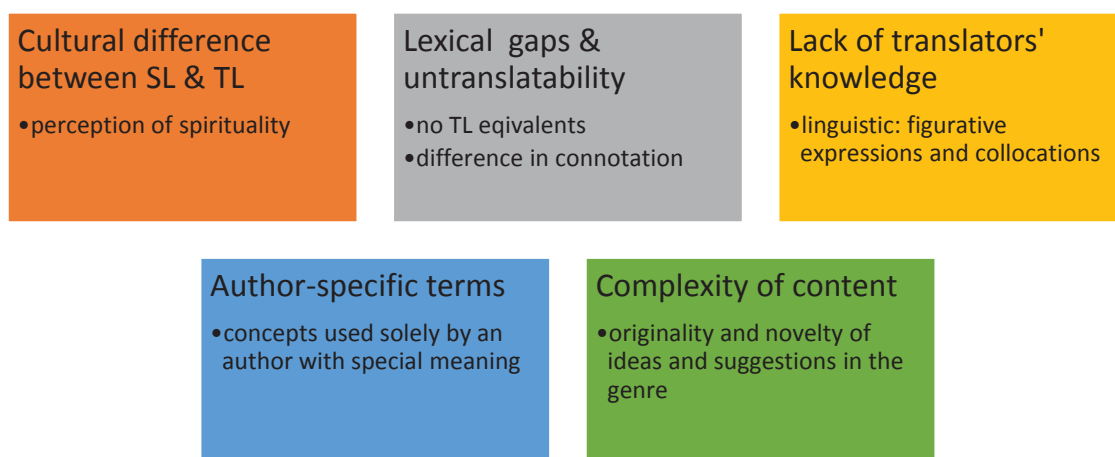


Figure 4. 1 Causes of semantic shifts in SHC

Figure 5.1 shows the five causes that led to semantic shifts in the SHC. There is a cultural difference in the perception of spirituality between source and target cultures. This impacts how concepts like *belief*, *higher self*, and *consciousness* are translated from English into Arabic. As discussed in Chapter Three, these terms show semantic shifts in the SHC; their senses in the TT are not similar to those of the ST. The shifts in that case can be attributed to cultural differences in perceiving spirituality; in the target culture spirituality is associated with religion, but that is not the case in source culture. Besides cultural differences, lexical gaps between English and Arabic can be considered a cause behind the shifts in the present study. Some terminology in the SHC do not have Arabic equivalents such as *dharma* and *nirvana*. On the other hand, there are concepts that exist

in both languages, but they differ in their connotation such as *ego* and *prayer*. This depends on the translators' cultural and linguistic competence, which can also be considered a factor that lead to shifts in the corpus. Some of the shifts in the SHC seem to be a result of lack of translator competence as seen in translating figurative expressions such as '*mechanics of the false self*' (see Chapter Three section 3.1.1.3).

In the SHC, the presence of author-specific terms such as *pure potentiality* and *pain-body* can motivate the presence of semantic shifts in translating those concepts. The challenge in such cases is in creating accurate equivalents for them, and then using the coined words throughout the target text in a consistent manner in order to maintain the comprehensibility of the translations. Moreover, the themes presented in self-help books are to some extent complex because they describe abstract ideas. They promote new attitudes towards the self and life experiences such as in *self-referral* and *being*. Ideas of that nature can be said to possibly cause the semantic shifts in the SHC. Before presenting the explanation of the five factors, it is important to emphasize that the first three causes in figure 4.1 can apply to most situations that require translation between two culturally distant languages (Pym, 1992; Salamah, 2015; Alhihi, 2015; Saraireh, 2001; AlQahtany, 2004; AlHamdallah, 1998). However, the last two items in figure 4.1 are specific to the nature of the data in the present study; they are my additions as explained in the model of shifts analysis.

During the analysis of the SHC, I add each of the causes to every segment in the parallel corpus when applicable. Then, using Microsoft Access I extract the frequencies through the query function, in the same manner I use this function for extracting the

semantic shifts (see Chapter Two section 2.3.2.3). This chapter discusses how each of the five factors lead to the shifts using samples from the SHC. It also shows, based on the frequency, the most prominent factor that motivated the semantic shifts in the SHC.

4.1 Cultural difference between SL and TL

Cultural differences between source and target languages in the context of the present study are fundamental (Catford, 1965; Nida, 1964; AlJabri, 2013). Those differences include social behavior, traditions, mental representations and practice of religion as well as perception of spirituality. These may lead some of the ideas and key terms present in the SHC to be possibly misunderstood; as they represent concepts that seem to be absent from the translators' awareness or knowledge of the target culture. This explains, as the analysis of the shifts reveals, the occurrence of mutation semantic shifts in translating culture bound notions (see Chapter Three).

The following case shows an example of the semantic shifts in translating spiritual terms in the corpus of the present study. It is an excerpt from Wayne Dyer's *Wishes fulfilled* (2012):

Source text

Your self-concept is a blend of your beliefs regarding your connection to a higher power. (p.50)

Target text

ان مفهوم الذات لديك هو مزيج من المعتقدات الخاصة بك فيما يتعلق بإتصالك بالقوى العليا

(Haski & AlKhateeb, 2015, p.50)

Back translation

Your concept of ego is a combination of your personal beliefs in terms of **your connection to the powers that be**.

In the English version of *Wishes Fulfilled* (Dyer, 2012), the author says ‘*your connection to a higher power*’ to establish the meaning of being connected to God. He expresses his understanding of the soul and how individuals perceive it in the context of defining ‘*self-concept*’ in his book. The Arabic translation of the phrase is /*alquwa al’ulyā*/ بالقوى العليا. meaning ‘your connection to the powers’ (back translation). Using the definite article ‘the’ and the plural form ‘powers’ imply the meaning of several powers that are high in the sense of being ‘supreme’. In comparing the ST segment with the TT one, the difference in meaning can be clearly seen. The former expresses a relationship with God, whereas the latter states connection to multiple powers, which is not in line with the belief in one god.

The result of that sense difference is a mutation semantic shift leading to an ambiguous translation of the ST. The cause behind that shift in the case above seems to be the cultural difference in terms of the perception of the relationship with God. In the ST culture, this relationship is seen, according to the author, as an expression of the soul being felt when connecting with God. However, in the TT culture, the connection with God is expressed through religious practices as a symbol of obeying religious teachings and instructions such as performing particular practices of worship. Therefore, the cultural difference between the source and target languages can be a cause of the semantic shifts in the translation.

In order to further explain the impact of cultural difference in the SHC, the following case discusses the translation of a paragraph extracted from the seventh chapter in the book *The Seven Spiritual Laws of Success* (Chopra, 2007):

Source Text

When you combine the ability to express your unique talent with service to humanity, then you make full use of the Law of Dharma. And coupled with the experience of your own spirituality, the field of pure potentiality, there is no way you will not have access to unlimited abundance, because that is the real way abundance is achieved. This is not a temporary abundance; it's permanent, because of your unique talent, your way of expressing it, and your service and dedication to your fellow human beings, which you discover through asking the question, "How can I help?" instead of "What's in it for me?" The question, "What's in it for me?" is the internal dialogue of the ego. (p.115)

Target Text

عندما تضم القدرة على التعبير عن موهبتك الفريدة إلى خدمة الإنسانية، تستفيد استفادة كاملة من قانون الدارما. وحين تضيف إلى ذلك كله ممارستك الخاصة لروحانيتك الخاصة في حقل الطاقة الكامنة المحضنة، تجد أن لا مناص من تملكك وفرة وفيضاً لا حدود لهما، لأن تلك هي الطريقة الحقيقية لتحقيق الوفرة والفيض.

هذه ليست وفرة مؤقتة؛ إنها دائمة، بسبب موهبتك الفريدة والطريقة التي تعبر بها عن تلك الموهبة، وخدمتك وتكريس نفسك لمساعدة إخوانك في الإنسانية والتي يختصرها سؤال هو: "كيف يمكنني أن أساعد؟" بدل "ما هي حصتي ونصيبتي؟ ومالي في ذلك؟".

(AbuShakra, 2013, p. 115)

Back Translation

When you combine the ability to talk about your unique gift and the service of humanity, you benefit fully from the Law of Dharma, and when you add to all that **the personal practices of your private spirituality** in the field of pure potential energy, you find that there is no escape from having an unlimited abundance of both because this is the real way to **achieve overabundance**.

This is not a temporary abundance. It is permanent due to your unique gift and the way you express this gift, as well as **serving and devoting yourself** to helping **your brothers in humanity**, which is summarized in the question: "How can I help?" instead of "What is my share or portion? And What's in it for me?"

In this excerpt, there are several indications of the differences in the cultural perceptions of spirituality between the source and target texts. The underlined segments represent cultural characteristics in the ST that are translated with semantic shifts into the TT as I will explain.

The title of the chapter is 'The Law of Dharma'. The author explains the term *Dharma* and discusses how he understands it to mean a spiritual law of success. The term *Dharma*³⁴ originates from Hinduism and Buddhism; it implies how a person as a human being can express their spirituality through the service of other human beings; this service is the Dharma, purpose in life. In the context of the case above, the author wrote '*your own spirituality*', in explaining that the law of dharma can best be applied through a combination of being spiritual and of serving humanity. This implies that, in the source culture, spirituality is perceived as an inner mental state with an intention to serve humanity. However, the Arabic translation shows addition of the word 'to practice' /*mārasta*/ مارست indicating that spirituality is perceived as a practice in the target culture. This might be due to the fact that prayers, fasting, pilgrimage and other religious practices are considered by Muslims as forms of spiritual activities. The translator also added the word '*personal and private*' instead of '*your own*' in the TT implying that each person may practice his/her own spirituality in their own individualized way. In the ST, however, the

³⁴ Dharma. (2017). In *OxfordDictionaries.com*. Retrieved from:
<https://en.oxforddictionaries.com/definition/dharma>

author does not imply that spirituality is a practice; there is no reference to any activity that shows or indicates spirituality.

Spirituality in the excerpt above is associated with knowing an individual's purpose in life and utilising that purpose to serve humanity. Having seen the difference between the ST and TT in terms of cultural perception of spirituality, one can conclude that the semantic shift in the translation of *your own spirituality* above is an addition shift where the two words *practice* and *private* are added in the Arabic translation. This shift alters the original meaning and at the same time creates a different sense in the TT. The cultural difference in the view of spirituality is a cause behind the semantic shift in this case.

The term *abundance* is another example of cultural differences in the paragraph above. The word *abundance* is defined in the *Oxford Dictionary* as 'plentifulness of the good things in life and prosperity'³⁵. In the SHC, abundance refers to a sense of fullness and contentment in all areas; a holistic sense of wellness in financial, physical, spiritual and relational health. In the context of the example above, the word 'abundance' means being prosperous when all the needs are covered and provided; a state where a person feels content at the physical, mental and spiritual levels. The Arabic version of the text provides the meaning of */alwafra wa alfaid/ الوفرة و الفيض* meaning 'overabundance' (back translation). The translation shows an addition shift by translating the word into two lexical items. El-Nashar (2016) notes that semantic addition is the unnecessary addition of new meanings to the TT, not found in the ST. The additions in the present study can be

³⁵Abundance. (2017). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/abundance>

considered semantic additions which change the original meaning or sense in the TT. The addition semantic shift in the excerpt above is unnecessary because it changed the senses of the source text, which led to a change the sense of the ST in the translation.

In terms of cultural differences, the translation of *abundance* implies an exaggerated expression of the notion of *abundance* that can be seen as a trait in Arab cultures. However, the Arabic meaning in the translation restricts the sense to physical and financial abundance. This semantic shift also implies that the concept of ‘abundance’ in the Arabic language implies materialistic or financial wealth. The cultural difference in the perception of *abundance* could therefore be at the root of the semantic shift in translating it from English into Arabic.

In the excerpt above the author uses the expression *fellow human beings* in showing the readers how to apply the Law of Dharma. He emphasizes the importance of dedicating oneself to the service of others. By *fellow human beings*, the meaning encompasses individuals regardless of gender. In contrast, the Arabic translation uses the word /*ikhwānik*/ إخوانك meaning ‘brothers’. Here, it is possible to infer that a cultural difference effect occurs in the use of *brothers* in the Arabic version as an equivalent to *fellow human beings*. The masculine connotation in the Arabic version shows a feature of the male dominated culture while the English word in the ST does not imply a similar form of domination of one gender over the other. In that case a better translation of *fellow human beings* could be /*lilnās*/ للناس meaning ‘of the people.’ Therefore, the resulting semantic shift in that example is according to the model of this study a wrong word choice shift (see Chapter One section 1.6.1.2).

Another case that demonstrates the impact of cultural differences on the translation can be found in the following excerpt:

Source Text

And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success... *The Seven Spiritual Laws of Success* (p. 49)

Target Text

وعندما نختار أفعالاً تجلب السعادة والنجاح للآخرين، تكون ثمرة "كرمانا" تلك السعادة والنجاح. (سلوك الإنسان وأفعاله في حياته الدنيوية تؤثر في مصيره عندما يبعث)

(AbuShakra, 2013, p. 50)

Back translation

When we choose acts that bring happiness and success to others, the fruit **of our generosity** is this happiness and success. **(The behavior of a person and his actions in his mundane earthly life affect his destiny when he is resurrected)**

The author of the source text presents the concept of *karma*³⁶ and explains how it works; he simply states that every action we take generates a force of energy that returns to us in kind; we reap what we sow. In the Arabic version, however, the translator added an explanation to the concept of *karma*, a statement that means: 'Human behavior and deeds in his worldly life influence his fate after death' (back translation). This translation adds a religious denotation to the text although the ST does not mention anything about what happens after death. This addition shift exemplifies how cultural differences, when it comes to the perception of a concept like *karma*, can cause a semantic shift in the target text.

Some terms or words exist in both source and target languages in the present

³⁶ Karma. (2017). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/karma>

study, but at the same time, they have different connotations. In section 4.1 above I discussed cultural difference as a cause behind semantic shifts in the corpus of the present study. The focus in that section was particularly related to spirituality and how its perception differs between the source and target cultures. Concepts such as *higher power, abundance, spirituality and Karma* are perceived differently in the target language, Arabic. Their absence from the culture and consequently from the lexicon of the target language is inevitably a challenge for translators. Dealing with new or unfamiliar concepts requires research and reading into the culture of the source text to understand the concepts and their implications and perceptions. Moreover, rendering the terms into the target language requires considerable effort from the translators in order to transform the concept into a notion which is comprehensible for the target text reader. In the following cases, however, the discussion is geared towards general rather than specific terminology that do exist in both the source and target languages, but concepts that notwithstanding the translators fail in translating them correctly possibly due to their unawareness of cultural differences.

The first case in this discussion is the case of translating the concept of *prayer*. This is a term found in the cultures of the source and target languages in the present study. Though it is a familiar word, the translator seemed to select an inappropriate equivalent to the context in the translation. The following excerpt is extracted from *The Seven Spiritual Laws of Success* by Deepak Chopra (2007):

Source text

There is a prayer in A Course in Miracles that states, “Today I shall judge nothing that occurs.”

(P. 27)

Target text

ثمة صلاة في طريق في المعجزات تقول: "اليوم لن أقيم أو أؤمن أي شيء يحدث".

(AbuShakra, 2013, p. 26)

Back translation

There is a **prayer** in the road to miracles that says, "Today, I will not assess or evaluate anything that happens".

In the original text, the word *prayer* means a form of supplication or a verbal intentional statement as can be seen above. In the source culture, prayers are not performed in a particular manner, they can be said or intended anywhere without any presupposed conditions such as that they should be performed in a special place or worship house. On the other hand, 'formal prayers' in Arab cultures, particularly Muslim ones, require a Muslim to complete ablution then perform certain physical movements such as bowing and prostration; it should be performed in a quiet place or in the mosque facing the direction of the Kaaba in the Holy Mosque of Mecca (known as *qiblah*). These conditions do not apply to prayers in the source culture. Although *prayer* is a word that exists in the SL and TL with different connotations, the Arabic translation in the example above gives the meaning of 'formal prayer' as a performed activity rather than the intended meaning of supplication. In that case, the semantic wrong word choice shift is due to cultural difference.

The following example from *A New Earth* by Tolle (2005) also exemplifies cultural difference:

Source text

When “my” toy breaks or is taken away, intense suffering arises. (p.26)

Target text

عندما تنكسر دميّتي أو تؤخذ مني ، تنشأ لدي معاناة شديدة

(Hussain, 2011, p.26)

Back translation

When my **doll** breaks or is taken away from me, a great struggle emerges

In this case, the author explains how individuals start developing an attachment towards their possessions from their childhood; they are emotionally involved with their possessions and from then on, they begin to experience suffering. This is an example the author provides of attachment to possession which is that of the emotions a child feels when losing a toy that belongs to him/her. The author does not specify the kind of toy however the Arab translator uses *doll* as an equivalent to *toy* in the TT, which is a specific type of toy mostly used by girls in Arab cultures. I categorize this shift as a mutation since the sense differs between the ST and TT. The cause behind this shift is the cultural difference impact, not acknowledging the original text’s cultural implication of non-gendered toys.

The excerpts discussed in this section contain some special terms and general lexicon that are culture bound. The analysis of the translation in the SHC reveals a tendency towards mutation and addition semantic shifts caused by the cultural differences between the source and target languages under investigation in the present study. The different perception of the concepts in the target culture caused semantic shifts in the translation.

In terms of the statistical findings, as I explained in (Chapter Two section 2.3.2.3), I add the causes that led to the semantic shift for each segment in the SHC. Then, I used the query function in MS Access to retrieve all cases associated with cultural difference in the SHC database. The resulting finding is that only 2.5% of cases of shifts can be attributed to cultural differences between the two languages in this research; 9 cases out of 519 of shifts as shown in figure 4.2 below.

Sara Documents Database C:\Users\sara\Desktop\Sara Documents\sacdb (Access 2007 - 2016 file format) (Read-Only) - Access (Non-Commercial Use) (Unlicensed Product)									
File Home Create External Data Database Tools Help Tell me what you want to do									
All Access ...									
Search...	ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause		
Tables	246	Wishes fulfilled p. 130	Keep in mind a fundamental axiom of ... this book the strong knowing/ described in Chapter Three and stress throughout this book: We are all God. "Is it not written in your law, 'I said, "You are gods?"' (John 10:34) was the response of Jesus when he was about to be stoned. "For a good work we do not stone You, but for blasphemy, and because You, being a man, make Yourself God" (John 10:33).	أبق في ذهنك شيئاً أساسية من حيثيات هذا الكتاب، المودة المبنية التي وضعها في الفصل الثالث والتي أشد فيها طو (ل هذا الكتاب نحن جميعاً إله) (أين مكتوب في التوراة؟) إنكم أبناء إله (يوحنا 10:34) كن هذا جواب (الروح القدس) عندما كان على وشك أن يجرأ إلهاً أو يخطئ لأجل عمل حسن، بل لأجل الخيبة، فإنه و الله إلهاً بجسده فقط (يوحنا 10:33) (إله)			CD		
Queries									
Addition									
ASC									
CC									
CD	323	The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace.	إنما تسحر الناس، المواقف، والظروف لتدعم رغبتك، وهي تسمى أيضاً مساندة من قوانين الطبيعة، إن مساندة القدسية المساندة التي تأتي من كونك في حالة من النعمة.	Mutation	Mistranslation	CD		
IG									
Literal Translation									
LTK									
Mistranslation									
Mutation	359	The Seven Spiritual Laws of SuccessDeepak ChopraPage 25	But first, you have to experience stillness. ... Stillness is the first requirement for manifesting your desires, because in stillness lies your connection to the field of pure potentiality that can orchestrate an infinity of details for you.	لكن عليك أولاً أن تتدرب السكون، والسكون في أول مستقر ملائمة، وضح، أن صلاتك بخلق الطبيعة الكونية المحيطة التي يمتلئ بها من التواضع والتواضع للحق، الله نفسه يمكن أن يكون بالبره والسكون.	Mutation	Mistranslation	CD		
Omission									
Shift type									
Wrong word choice									
	376	The Seven Spiritual Laws of SuccessDeepak ChopraPage 27	There is a prayer in A Course in Miracles that states, "Today I shall judge nothing that occurs." Non-judgment creates silence in your mind. It is a good idea, therefore, to begin your day with that statement.	منصة في طريق في المعجزات تكون: "اليوم لن أقدر أن أشعر أو شيء يحدث". عدم الحكم على الأمور يولد صمتاً في فكري. إننا فكر حسنة، لذلك إننا نوصي بهذا الجواب في روحانيتنا.	Mutation	Wrong word choice	CD		
	484	The Seven Spiritual Laws of SuccessDeepak ChopraPage 114	Each of us is here to discover our higher self or our spiritual self. That's the first fulfillment of the Law of Dharmma. We must find out for ourself that inside us is a God or goddess in embryo that wants to be born so that we can express our divinity.	كل واحد منا هو هنا لاكتشف فئنا السامية أو فئنا الروحانية، ولكنه هو "أولاً، الأول للذين الذين بدأنا، علينا أن نتحقق بأنفسنا إن في داخل كل واحد منا طاقة طلي في طور نشيء أو جنين (embryo) يوق إلى الولادة حتى يعبر عن روحانيتنا.	Mutation	Mistranslation	CD		

figure 4. 2 Cultural difference query result in MS Access

The screen capture in figure 4.2 shows the database query for cultural difference in the SHC; the shift type appears on the screen with the cause of shift indicated. At the bottom of the page, the number of cases is shown. This means that the cultural difference factor does not have a great impact on translations of the three books in the SHC.

According to the model of this study, there are other factors that lead to the semantic shifts in the corpus of the present study. Besides the cultural differences, lexical gaps and untranslatability are causes which can explain the semantic shifts in the SHC. The next section discusses how this impacts the translation.

4.2 Lexical gaps and untranslatability

Several scholars note the problem of finding equivalence at the word level in translation (Catford, 1965; Baker, 1992; Saraireh, 2001; Alhihi, 2015; Binabdelali, 2014). Moreover, AlShayeb (2014), p.79) notes that in translation between English and Arabic, gaps in terminology create challenges for translators. On one hand, creating new terms requires deep knowledge in the field of translation. On the other hand, a new term will naturally require the audience to accept it and be familiar with it (p.79). Lexical gaps are usually a cause behind mistranslations in cases of technical terms and culture-specific items. Furthermore, in translation studies views on untranslatability between languages are varied (see Chapter One section 1.3.3). While some theorists believe that any idea or term is translatable due to the existence of language universals (Wills, 1982; Van Den Broek & Lefevere, 1979); others believe that cultural items in particular are untranslatable because of the difference of perceptions and experiences between cultures (Gentzler, 1993; Bassetnet, 1980). Other theorists advocate the use of explicitation and translator

notes during the translation of SL texts; they see it as a useful tool to enlighten or educate readers about different cultures (Derrida, 2004). Hence, untranslatability occurs at two levels: the linguistic and the cultural, where cultural untranslatability is seen as less 'absolute' than linguistic untranslatability according to Catford (1965). Catford (ibid, pp. 29-30) suggests looking at the context in order to solve the problem of lack of TL equivalents. His recommendation is particularly relevant in the case of translation of the self-help genre. In the following case, the impact of lexical gaps seems to have been the cause for the addition shift in translating the word *meditation* in the book *The Seven Spiritual Laws of Success* (2007) by Deepak Chopra:

Source text

Spending time each day in meditation (p.24)

Target text

وتمضية مدة من الزمن في التأمل والمناجاة

(AbuShakra, 2013, p. 24)

Back translation

Spending a period of time **meditating and supplicating**

In this excerpt, the word *meditation* is translated as */alta`ammul wa almonājā/* التأمل meaning 'contemplation and prayer' (back translation). *Meditation* in the genre under investigation is a practice of sitting comfortably in silence, controlling the thoughts and observing one's breathing for a period of time. It is a common term in the self-help genre because the practice of meditation is constantly recommended in such books in that it is believed it helps to achieve mental and psychological wellbeing. Moreover, the

practice of meditation according to the three authors³⁷ of the books in the corpus has benefits to both physical and mental health. So, the meaning of *meditation* in the corpus of the present study is a practice of silencing the mind and being still. However, the analysis of the case above reveals that the Arabic translation implies the sense of meditation and prayer */alta`ammul wa almonājā/*; the meaning implies a religious connotation since prayer and supplication are part of the religious practices. There is a shift in meaning between the ST and TT; the sense is altered and expanded to include prayer as well as contemplation. The term *meditation* with its specific connotation, in the sense implied in the ST is not translated in the target language. In that case, the semantic shift seems is a result of the lexical gap according to the model of this study.

In the present study, I associate lexical gaps with words that are part of the SL lexicon but do not have direct equivalents in the TL. On the other hand, lexical untranslatability in the model of the present study refers to the lexical absence of concepts from the SL and TL lexicon; it differs from lexical gaps in that untranslatability applies to words that originate in different languages and are Anglicized or Arabized such as *nirvana*, *karma* and *dharma*. Lexical untranslatability means that elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms due to lack of denotation or connotation (Bassenett, 1980). In the present study, words like *nirvana*, *karma*, and *dharma* are problematic for translators for two reasons. First, these words are Anglicized; they do not originally belong to the English lexicon but they are transliterated into it. The same process took place in the target language during their translation since

³⁷ Deepak Chopra, Wayne Dyer, & Eckhart Tolle

they are Arabized and transliterated into the target text. It is worth mentioning here that in the SHC, *karma* and *dharma* are explained and clarified throughout the source texts; the concepts' senses were present and rendered into the target context. However, since the words used to describe the two notions are not originally English or Arabic words, I consider them cases of lexical untranslatability that require further explanation by the translators.

The second reason behind the untranslatability of such items in the SHC is related to the fact that a few concepts, *nirvana* for instance, belong to the philosophical paradigm of Sufi and mystic traditions. The genre under investigation is characterized by the tendency to adopt Sufi, Buddhist and Hinduism principles, which is apparent in the constant reference to Rumi poems, ancient Hindu scripts and Buddhist teachings (Auper and Otterloo, 2000) as I explained in Chapter Two section 2.3.1. The core messages embedded in self-help publications derive their essence from the principles of mystic paradigms. The ideas of *dharma*, *transcendence*, and *karma* are all generated from ancient philosophies. Such concepts carry complex meanings that can be challenging in their translation into different languages. This foreign terminology found in the genre under investigation can be described as lexically untranslatable terms.

In this context, reference needs to be made to Apter's (2014) view. To her, the concept of untranslatability pinpoints significant differences in thought that are conditioned by language and culture. The idea of the untranslatable represents not merely a technical problem to overcome, but a rich site for philosophical inquiry. In her view, genres that belong to the fields of philosophy contain concepts and terms that cannot simply be

translated into other languages because of their complexity. Seeing the Holy Qur'an and Arabic poetry as examples of untranslatable texts, Apter believes that the general rule seems to be: the greater the time lag between a text's original publication and its translation, the greater the chance it will be misread or creatively re-contextualized (Apter, 2014, p. 249). This is because cultures, like languages, evolve and change; old concepts develop or change over time. This, according to Apter, affects the translation of philosophical terms. This can be observed in the concept of *nirvana*. The term *nirvana* as appears in the source text is not explained in the context; the author mentions it without any further explanation as I show in the following excerpt from *Wishes Fulfilled* (2012) by Dyer:

Source text

However, I'm not proposing memorizing an esoteric formula leading to a theoretical nirvana (p.44).

Target text

مع هذا فأنا لا أطرح هنا اقتراحاً يظهر صيغة باطنية من أجل الوصول نظرياً إلى السعادة القصوى "نيرفانا"

(Haski & AlKhateeb, 2015, p. 44)

Back translation

Nevertheless, I am not making a suggestion that shows an internal formula to reach **ultimate happiness** "**Nirvana**", in theory

Nirvana is an Anglicized term, it originates in Buddhism to describe a state of freedom from all suffering; a transcendent state in which there is neither suffering, desire, nor sense of self, the subject is released from the effects of karma and the cycle of death

an rebirth³⁸. *Nirvana* stands for the final goal of Buddhism, a transcendent state in which there is neither suffering, desire, nor sense of self, and the subject is released from the effects of karma and the cycle of death and rebirth. In his book, Dyer (2012, p.44) uses the word *nirvana* in a figurative manner rather than its surface or direct sense. He introduces the first chapter of his book *Wishes fulfilled* (2012) with the idea that: “Health, wealth, beauty, and genius are not created; they are only manifested by the arrangement of your mind—that is, by your concept of yourself, and your concept of yourself is all that you accept and consent to as true” (P.43).

The author’s intention in that part of the book is to emphasize the power of the thoughts over the destiny of people; he then states that changing these thoughts will lead to manifesting desires and wishes and to experiencing the life one wishes for. In the following paragraphs he writes:

“I’ve seen firsthand how virtually every wish or desire I’ve placed my attention on has transformed from a mental thought into an objective fact. However, I’m not proposing memorizing an esoteric formula leading to a theoretical *nirvana*” (p.44).

Here, Dyer tells the reader that it is possible to have more control over the events in one’s life by changing the beliefs one holds about oneself. He further emphasizes the simplicity of that process by stating that such a shift does not require a magical or unrealistic effort. The Arabic translation of *nirvana* in the example above is /*alsa ‘āda alquṣwā*/ السعادة القصوى meaning ‘ultimate happiness, nirvana’ (back translation). The word,

³⁸ Nirvana in AlMawrid dictionary p.771: النرفانا السعادة القصوى التي تتخطى الألم و تلتئم في البوذية من طريق قتل شهوات النفس Nirvana. (2017). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/nirvana>

here, is transliterated and explained briefly as ultimate happiness. This example reveals an addition as well as a mutation semantic shift in the translation. This is attributed to the lexical gap and untranslatability of this item between source and target languages.

Cases of terms like *nirvana* illustrate lexical untranslatability. However, when words have no direct equivalents in the target language, they would be translated by adopting several strategies that could range from addition, to omission or simple explanation. Newmark (1986, p. 83) suggests the use of “transcription with discreet explanation within the text, and then if the term becomes widespread it may be adopted in the TL” when dealing with untranslatable concepts. Yet, that is not implemented in the translation of the SHC.

I consider lexical gaps and untranslatability a cause behind semantic shifts in the present study in two cases: first, when the lexical item does not have a direct equivalent in the TL, as in the word *karma and dharma*; second, when a lexical item connotes a very specific meaning that is associated with the culture of the SL; where that word does not exist in the target culture. This may lead to cases of mistranslation. In some cases, the existence of a SL concept in the TL does not necessarily guarantee an accurate translation. This is because the same lexical items may connote a different meaning from one culture to another as with the case of *ego*. To further explain that type of lexical gaps, the following excerpt, taken from *The Seven Spiritual Laws of Success by Deepak Chopra* (2007), presents the translation of the word *ego* was in the SHC:

Source text

You must learn to get in touch with the innermost essence of your being. This true essence is beyond the ego. It is fearless; it is free; it is immune to criticism; it does not fear any challenge. (Page 28).

Target text

عليك أن تتعلم التواصل مع عميق جوهر وجودك. هذا الجوهر الحقيقي هو فوق النفس الأنانية. لا يعرف الخوف. إنه حر ومحصن من الانتقاد؛ لا يخشى التحدي.

(AbuShakra, 2013, p. 28)

Back translation

You need to learn to communicate with your deep inner existence. This true essence **rises above the selfish ego**. It does not know fear. It is free and immune to criticism and does not fear challenges.

The term *ego* refers to an inner experience of people regardless of their religion or culture (as explained in Chapter Three section 3.1.1.). The difficulty in translating it lies in the fact that in the field of psychoanalysis, *ego* stands for or carries an idea of '*the part of the mind that mediates between the conscious and the unconscious and is responsible for reality testing and a sense of personal identity*'.³⁹ However, in the Arabic culture *ego* is associated or interpreted in terms of a religious understanding of the word; for instance it could be translated as */alnafs/* النفس meaning (the self⁴⁰), whereas in other instances it is used in the sense of */alghurūr/* الغرور meaning (arrogance). The term, then, is interpreted differently in the target culture; this implies that translating the ST intended sense of *ego* into Arabic requires the translator to be aware of the differences in the connotation of the concept, and then provide an equivalent that best expresses its connotation in relation to the context of the genre of self-help.

³⁹ Ego. (2015). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/ego>

⁴⁰ Ego in AlMawrid dictionary p. 386: النفس، الذات، الغرور

The ego as a term in the SHC is basic; it contrasts with the concept of *the true self* or *the soul*. The *ego* according to self-help writers is a false identity that is an active part of people's personalities that creates emotional reactions in their lives. The teachings of writers of the genre usually call for eliminating the impact of the *ego* from the mind in order to achieve inner peace and wellbeing. The concept of *ego* is prominent in that particular genre. The case above is translated as 'the selfish self' (back translation), whereas, the source text does not imply that meaning. Moreover, the analysis of the three books in the corpus of the present study reveals that the Arabic equivalents to *ego* in the TT show inconsistency in translating the word in the SHC. This, in turn, indicates the absence of the concept in the TL; the intended sense of *ego* in the SHC is not expressed through the translations analysed in the present study. It also shows that the translation of that term is problematic. The lexical gap here is not due to lack of TL equivalent only but is also a result of a misunderstanding the intention of the author of the ST and the failure in using an equivalent that suits the context of communication. It is worth mentioning here that recent Arabic self-help publications use الأنا */al'anā/* as an equivalent to *ego* (Fetaihi, 2014).⁴¹

In the context of discussing the issue of lexical gaps and untranslatability, it would be worthwhile to consider the universalist approach to untranslatability because it applies

The TV series ومحياتي ('my living') by Dr. Waleed Fetaihi (2016)⁴¹ who started a series with short episodes dedicated to introducing the concepts of mind, body and soul into Arabic in 2014. His work elaborates on the notion of *ego* and how it impacts people, citing Eckhart Tolle and Deepak Chopra's school of thought. Furthermore, he establishes that such teachings are not foreign to Islam and he cites verses from the Holy Quran that carry messages similar to those found on contemporary mind, body and soul publications.

to cases of untranslatability in the present study. The universalist approach, advocated by Sapir (1921), Wilss (1982), Schulte and Biguenet (1992), supports that the existence of linguistic universals ensures the translatability of texts (Chapter One section 1.4.3). Each linguistic community has the potential of expression which generates resources for verbalizing every extra-linguistic nuance, including those which go beyond social and cultural experience. Therefore, translation is not restricted between natural languages. Wilss (1982) states that “the translation of a text is ... guaranteed by the existence of universal categories in syntax, semantics, and the (natural) logic of experience” (p.49). This implies that lexical equivalents can be present in the Arabic language for self-help concepts like *enlightenment*, *non-judgment*, and *ego*, but the problem lies in the connotation of these concepts. Source and target cultures do not perceive them the same way; the deeper meanings and implications differ greatly between the two cultures in the present study. Proponents of this approach also believe that the translatability of any text is determined by the extra cultural and linguistic experience of the translator. Their three principles for the translatability of texts include: the degree of contact between cultures, their level of development, and the expressive possibilities of the target language (Van Den Broek & Lefevere, 1979).

With this understanding of the universalist approach, it is possible to assume that spiritual and abstract terminology in the SHC is translatable into Arabic. Since the linguistic means of expression are available in Arabic, any English term can be rendered into Arabic. In order to familiarize the reader with the connotation of a concept, the translator has either to incorporate additional material in the TL version in order to make such implicit

connotations explicit in the TL, or resort to explanatory footnotes to make up for the missing connotations in the TL version.

In the SHC analysis, the database query for causes of shifts allowed me to extract all cases of shifts that are, according to my model, motivated by lexical gaps and untranslatability. Figure 4.3 Below shows an image from the database.

Sara Documents : Database: C:\Users\sara\Desktop\Sara Documents\acchb (Access 2007 - 2016 file format) (Read-Only) - Access (Non-Commercial Use) (Unlicensed Product)									
File Home Create External Data Database Tools Help Tell me what you want to do									
All Access ...									
Search...	ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause		
Tables		A new Earth (2005)Page 28	In conventional usage, it is not only one of the most frequently used words in the language (together with the related words "me," "my," "mine," and "myself") but also one of the most misleading in normal everyday usage, "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego.	Myself , والخطبة أضعف على غيره المتخاطب ، Myself - mine - me - "أنا أيضا واحدة من أكثر الكلمات المستخدمة في الاستخدام التلقائي" ، هي ليست مجرد واحدة من الكلمات المستخدمة بشكل متكرر في اللغة ، مع ما يتعلق بها من كلمات "أنا" ، تحشد اللغة البليغ ضد الإزراء لمن تكون ، أحسن وأهم بلهوية ، هذا هي الذات ،	Mutation	Mistranslation	LG		
Queries									
Addition									
ASC									
CC									
CD									
LG		63 A NEW EARTH Page 128	and most people can sense it, although they may feel someone else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person.	ومعظم الناس يمكن أن يشعروا بذلك ، مع أنهم قد يشعرون بطفلة شخص آخر تحت طينة الشعور والأحاسيس - ولكن - إنهم لا يعرفون أنهم لا يشعرون بذلك ومع ذلك فإن هذا يحدد إلى درجة كبيرة الطريقة التي يشعرون بها أو يعكفون بها مع ذلك الشخص.	Addition	Explication (absence of Arabic equivalent)	LG		
Literal Translation									
LTK									
Mistranslation									
Mutation									
Omission									
Shift type									
Wrong word choice									
		139 Wishes fulfilled page 44	After 18 months in relative seclusion, studying, meditating, and literally experiencing what it's like to live in this miraculous plane of existence beyond anything that might be labeled "ordinary" or "normal," I've undertaken this joyous task of writing about having wishes fulfilled.	بعد شطبة ضئيل من العزلة النسبية ، الدراسة ، التأمل ، الحرب الداخلي للحق الكمية لها طينة العيش في مستوى حقيقي من الوجود يتخطى كل ما قد يطلق عليه وصف "عادي" أو "طبيعي" ، شرعت في هذه المهمة السعيدة ، ألا وهي الكتابة عن الوصوفات التي أرغبت لتحقيق ..	Mutation	Wrong word choice	LG		
		143 Wishes fulfilled page 44	However, I'm not proposing memorizing an esoteric formula leading to a theoretical nirvana.	مع هذا فلا لا أشرح هنا أقرا أحاط بطريق صيغة بديهة من أجل الوصوفات تقربنا إلى السعادة الغفيرة "شوقا" ..	Mutation	Mistranslation	LG		
		144 Wishes fulfilled page 45	However, I'm not proposing memorizing an esoteric formula leading to a theoretical nirvana.	مع هذا فلا لا أشرح هنا أقرا أحاط بطريق صيغة بديهة من أجل الوصوفات تقربنا إلى السعادة الغفيرة "شوقا" ..	Addition	Wrong word choice	LG		

figure 4. 3 Lexical gaps and untranslatability query results in MS Access

The figure shows the analysis of the SHC in terms of the impact of lexical gaps and untranslatability. At the bottom of the figure, the number indicates that only ten cases of the shifts in the present study, about 2.6% of the semantic shifts are motivated by the absence of source text concepts from the target language lexicon. This shows that the majority of shifts seemed to result from factors other than linguistic or lexical differences between English and Arabic.

Having clarified issues of untranslatability at the lexical level in the present study, the model of this study considers another factor behind the semantic shifts in the SHC that is related to translators' competence: lack of translators' knowledge.

4.3 Lack of translators' knowledge

Translator training research emphasizes that errors in translation may be attributed to numerous causes including lack of comprehension, inappropriateness to readership, or misuse of time. Moreover, particularly in the context of English-Arabic translation, studies investigate educational settings to analyse translation students' errors; such studies concluded that causes of errors include: miscomprehension of the original, use of literal translation, lexical gaps and cultural differences (Salamah, 2015; Alhihi, 2015; Saraireh, 2001; AlQahtany, 2004; AlHamdallah, 1998).

Translator training research also emphasizes that translators need to possess several types of knowledge or competencies. These include bilingual competence, cultural intercultural competence, professional and instrumental competence, psychological and strategic competence (Qassem, 2014; Pym, 1992, Kelly, 2007). When

translators are equipped with these competencies, it would be less likely that errors take place in their translation. However, the existence of errors in the translations can indicate lack or weakness in the translators' performance due to lack of competencies. This lack of competence can be demonstrated in translator's inability to comprehend the ST, which reflects negatively on rendering the senses in the TT. Elmani (2014) notes that if a translator fails to render an idea the ST, the rest of translation will lose its meaning (p. 139). The explanation phase in the model of semantic shifts analysis in my study considers translators' knowledge a factor that motivates the semantic shifts. In that model, semantic shifts refer to unsuccessful translation; when the ST sense is different from that of the TT. For the purpose of this research, this factor is called lack of translators' knowledge. It refers to linguistic competence that translators of texts in the SHC seem to be lacking: bilingual competence.

By lack of translators' knowledge here, I mean that the presence of semantic shifts indicates that the translators do not comprehend SL expressions on the one hand, and that they lack the linguistic knowledge in the TL on the other. The analysis of the SHC, therefore, indicates that this lack of knowledge is related to two aspects of the source text; two types of expressions: (a) forms of figurative language and (b) collocations. When figurative expressions are translated literally, their meanings can be awkward in the target text. On other hand, when collocations are translated in a literal word for word manner, the target text may seem incomprehensible due to lexical and structural differences between languages.

Before embarking on discussing SHC examples that illustrate lack of translators'

knowledge, it would be worthwhile to emphasize the importance of the different types of meanings attributed to words, and how essential it is for translators to possess good command of source and target languages and cultures.

4.3.1 Types of meanings and translation

The different types of meanings ascribed to lexical items must be taken into consideration when translating between two languages in order to achieve accuracy (Alhihi, 2015). Baker (1992, p. 13-17) discusses the semantic complexity and its impact on translation by categorizing meanings into: propositional, evoked, presupposed and expressive. The propositional meaning of a word in a given language comes from the relation between that word and what it refers to in a real or imaginary world, a referent, as perceived by the speakers of that language. The expressive meaning of a word or utterance is related to the speakers' attitude or feelings rather than the referent of that word. The evoked meaning arises from the register or dialect; it could be related to geographical, temporal or social variations. Finally, the presupposed meaning arises from the co-occurrence of lexical items or expressions in order to create a meaning that is restricted to that combination of words; they are either selectional restrictions or collocational restrictions, which are semantically arbitrary. This last category in Baker's (1992) taxonomy of meanings is an essential requirement for translators. This is because understanding how words collocate in a language will facilitate the creation of equivalents in the translation into another language.

Bell (1991) notes that in finding equivalence in translation, translators can find it challenging to derive the meanings that emerge from the relationships between lexical

items. A translator needs to possess command of both source and target languages in terms of the lexical and structural components of texts. Moreover, a translator needs to be aware of language semantics and means of expression that include metaphors, idioms and other forms of figurative language. Without this knowledge a text cannot be understood and will not be rendered properly into the target language, as Al-Jabr (2006) notes: “Accurate translation does presuppose accurate interpretation and comprehension of the given ST” (p, 203).

It is crucial, then, in every translation activity that a translator fully comprehends and understands the contents of the source text. It is the main condition for an accurate translation to possess command of both the source and target languages and cultures (PACTE, 2007). This essentially requires being able to handle idioms, figurative expressions, collocations and metaphors.

In the following section, I present cases from the SHC to illustrate how lack of translators’ knowledge explained above lead to semantic shifts in the present study. The analysis of the semantic shifts in the SHC reveals a pattern of mutation shifts where mismatches occur between the ST and TT meanings. The discrepancy found in cases of mutation shifts indicate a weakness in translators’ proficiency at the linguistic level. The case below is an extract from *A New Earth* (2005) that shows how the translator dealt with the figurative expression ‘*incessant stream of mind*,’.

Source text

Most people are still completely identified with the incessant stream of mind, of compulsive thinking, most of it repetitive and pointless. (p.27)

Target text

فمعظم الناس ما يزالون متطابقين تماماً مع جدول الذهن المتدفق المتواصل

(Hussain, 2011, p.27)

Back translation

Most people are still completely compatible with **the continuous stream of mental flow**

Eckhart Tolle, the author of the book, writes that people are constantly thinking and worrying about issues in their lives. This behavior, according to him, leads to unhappiness because people usually believe the thoughts they hold and act upon them. Therefore, the author recommends practicing 'silence of the mind' and detachment from those thoughts in order to achieve peacefulness and to become calm and content. In the excerpt above, he writes: '*incessant stream of mind*' by which he means the continuous process of thinking. The figurative expression used implies that the dense amount of thoughts and the continuous process of thinking can have a huge impact on individuals' emotions, behavior and wellbeing. The author uses the figurative expression to enhance the meaning he is intending to express and communicate, and to further clarify his ideas to the readers. Looking at the Arabic translation expression provided in the target text, I found that the expression: */jadwal aldhihn almutadaffiq almutawāṣil /* جدول الذهن المتدفق المتواصل meaning 'the continuous stream of mental flow' (back translation). This word for word, or literal, translation of figurative expressions does not communicate the intended meaning of the ST. The collocation in the TT is not common in the Arabic language; this led to ambiguity in the TT.

The problem here is that, in English, '*stream of mind*' is an acceptable collocation; however, in Arabic, such a collocation does not exist. An alternative equivalent can be /*silsilat afkar*/ meaning 'series of thoughts'. The mutation shift causes the unintelligibility in the Arabic version of the text because of the sense disparity between ST and TT segments. The possible cause behind that shift is, according to the model of this study, can be related to lack of translator's knowledge of collocational restriction and consequent incorrect literal translation.

The following case is also an excerpt from *A New Earth* (2005) showing an issue with translating a figurative expression:

Source text

The beginning of freedom from the pain-body lies first of all in the realization that you have a pain-body. Then, more important, in your ability to stay present enough, alert enough, to notice the pain-body in yourself as a heavy influx of negative emotion (p. 127).

Target text

تكمّن بداية التحرر من جسد الألم، أولاً، في إدراكك أن لديك جسد لألم ثم الأهم من ذلك في قدرتك على أن تكون موجوداً بشكل كامل و أكثر تنبهاً لكي تلاحظ أن جسد الألم في نفسك هو يمثابة سريان غزير لمشاعر سلبية.

(Hussain, 2011, p.127)

Back translation

The beginning of liberation from the pain-body lies in, first, realizing that you have a pain-body then—more importantly—your ability to exist completely and more alertly to notice that the pain-body inside you is a **gushing flow of negative emotions**.

The problem in this case is with word collocations; semantically, the ST uses *influx* in a negative sense referring to unpleasant emotions and feelings. However, the Arabic

equivalent provided is سريان /*sarayān*/, which has a positive connotation in Arabic. The use of a positive expression in this case does not express the intended negative implied in the ST. According to the model of semantic shifts analysis, I categorize the translation of *influx* as mistranslation shift (Chapter One section 1.6.1.2). The issue of using appropriate collocations in translation is discussed by Catford (1965), Bahumaid, (2006) and Baker (1992), among many others, who believe that collocations pose major obstacles in translation, basically because of the differences between languages. Baker (1992) advocates the need for translators to be familiar with terms, concepts and structures commonly accepted and used in the language fields they deal with.

The next section discusses an issue with translating figurative expressions and shows such cases from the SHC that demonstrate lack of translators' knowledge as a cause of semantic shifts. the case below is an extract from *Wishes Fulfilled* (2012).

Source text

You might then want to open up to there being other beliefs or ingredients that you want to include, and contemplate other ways to season your life. (p.51)

Target text

قد ترغب لاحقاً في أن تتفتح على وجود مُعتقدات أخرى و مُكونات تُريد أن تضمّها إلى القائمة، و أن تتأمل إلى طرق جديدة كي تُصبح حياتك أكثر نضوجاً.

(Haski & AlKhateeb, 2015, p.51)

Back translation

Later on, you may want to be open to the existence of other beliefs and components that you want to add to the list, and to contemplate new ways for your life **to become more mature**.

In analysing the case above, I focus on at the expression '*season your life*'. Wayne Dyer, the author of *Wishes Fulfilled* (2012), uses the word *season* in a figurative manner.

For him it means to “add a quality or feature to something specially so as to make it more lively or exciting.”⁴² This figurative expression carries a meaning beyond the literal sense of the word ‘season’; when collocated with ‘your life’, the meaning moves into a different domain that is abstract. In the corpus of the Arabic translation of the same book, the translator uses the word ‘season’ and translates it into /*nuḍūjan*/ نضوجاً meaning ‘maturity or ripeness’; this translation does not express the original meaning; it is inaccurate and ambiguous at the same time. Moreover, the Arabic word /*ḥayā*/ حياة meaning ‘life’ does not collocate with *season*; ‘to season’ is not an attribute to life in the Arabic language. Instead, to express the same intended meaning, Arabic equivalents may include /*mubhija - mumti*/ مبهجة – ممتعة meaning (joyous or delightful). So, the result of analysing that example is a mistranslation mutation shift in the target text. This shift indicates a weakness in the translator’s competence and command of the SL and the TL.

The next excerpt shows a similar case from the same book, *Wishes Fulfilled* (2012):

Source text

You may believe that your thinking apparatus is pretty phenomenal, though not understanding exactly what it is—inside or surrounding you—that allows you to scratch your forehead, or pick up a pencil, or move your feet on a dance floor, or any of the infinite commands that your mind is capable of directing all day, every day, and for as long as you are alive (p.50)

Target text

ربما تؤمن أن آليات تفكيرك استثنائية إلى حد ما، على الرغم من أنك لا تفهم تماماً ماهية الشيء الذي في داخلك أو حولك ، والذي يسمح لك أن تحك جينك، أو تلتقط قلماً أو تحرك قدميك كي ترقص على الأرضية أو أي من الأوامر اللامتناهية التي بإمكان دماغك إصدارها طول اليوم، وكل يوم طالما أنت على قيد الحياة.

⁴²Season. (2016). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/season>

Back translation

You may believe that your **thought mechanism** is exceptional to an extent, even though you do not completely understand the nature of the things inside or around you, which allows you to scratch your forehead, pick up a pen, move your feet to dance on the floor, or any of an infinite number of things that your mind can produce all day and everyday so long as you are alive.

In the excerpt above, the author uses the expression '*thinking apparatus*' as a conceptual metaphor (Lakoff & Johnson, 1980); the source domain for 'apparatus' is technical whereas the target domain is abstract; i.e., 'thinking'. What the author is implying in this example is that people do not usually know or understand how the mind works. He gives examples of some commands or actions that individuals always experience such as dancing, unconscious of how the process of initiating and performing these actions works inside their minds and in their bodies. During the analysis of this case, I observe that the Arabic translation of 'thinking apparatus' is /*ālīyyat tafkīrik*/ آليات تفكير meaning 'thought mechanism' (back translation). The expression is translated literally in a word for word manner. The intended meaning of the ST is not communicated in the TT due to incorrect literal translation shift. This literal translation is awkward and ambiguous in this excerpt. It seems that the translator did not consider how the sense can be expressed following the Arabic language conventions of expressing such meanings. The reason behind that shift is the translator's lack of understanding the ST figurative meaning as well as his resorting to literal word for word translation.

The SHC contains more examples such as: "mechanics of the false self" (*A New Earth*, 2005, p.25); "mechanism that the universe has" (*The Seven Spiritual Laws of*

Success, 2007, p.53); and “my sacred writing space” (*Wishes Fulfilled*, 2012, p.131) as I show in (Appendix 1 MS Access SHC Database). Figurative expressions of that type emerged in the analysis of their translation into Arabic as a pattern of mutation semantic shifts; this is due to translators’ incompetence in understanding collocational restrictions in the target language, Arabic. It is possible, then, to consider lack of translators’ linguistic knowledge a cause behind the semantic shifts analysed in the present study.

The analysis of the SHC reveals that lack of translator’s knowledge is the most frequent cause behind the semantic shifts representing 53% of all the semantic shifts noted in this study (figure 4.4). This factor is assigned to cases where translators showed incorrect translation of figurative expressions and inappropriate collocations in the Arabic versions in the SHC. This implies translators’ lack of awareness of the language pair semantics as well as their incomprehension of the senses of figurative expressions and idioms. The factor of translator’s’ lack of proficiency leads to mutation shifts, specifically incorrect literal translation cases.

Figure 4.4 displays the results of possible causes query in the SHC database. It shows the retrieved results of lack of translators' knowledge in the corpus. At the bottom of the query page, it is indicated that 197 cases out of 519 segments with semantic shifts are associated with this factor (Appendix 1 displays all the cases in the database).

So far, in the second phase of the semantic shifts analysis model in this study, I argue that there are five causes that lead to shifts. Three of these include cultural difference, lexical gaps and lack of translators' knowledge as discussed so far in this chapter. The three apply to the context of translation between English and Arabic and were found in studies on translation errors (Salamah, 2015; AlQahtany, 2004; AlHamdallah, 1998). However, the nature of the contents and themes in the SHC influence the translations leading to semantic shifts (see model in Chapter One section 1.6.2). This leads me to associate semantic shifts to the use of author-specific terms, and to the complexity of the contents of the genre under investigation. In the following sections, I explain both factors with cases from the corpus.

4.4 Author-specific terms

One of the characteristics of the self-help genre is the use of terminology created by the authors of the books; those carry special connotations. The senses of such specific terms are usually restricted to the texts of their authors in the manner that no explanations of these words would be available in dictionaries or other resources other than the original texts themselves (see Chapter Two section 2.3.1). The authors of the genre in the present

study typically explain the terms. The three books that make up the corpus of the present study contain terms of that nature. Author specific terms are considered possible causes behind the semantic shifts in the SHC as explained in the model of this study.

The following cases are extracted from *A New Earth* by Tolle (2005). Examples of author-specific expressions one can find in that book are: *pain-body*, *identification and identify with*, and *illusory self*. The next excerpt illustrates how '*illusory self*' is translated and provides an example of why the specific meaning of that term lead to semantic shifts in the Arabic version of the book.

Source text

That illusory self then becomes the basis for all further interpretations, or rather misinterpretations of reality, all thought processes, interactions, and relationships.(p.28)

Target text

تلك النفس الواهمة إذاً تصبح الأساس لكل التأويلات بعد ذلك ، أو (بالأحرى) التفسيرات الخاطئة للواقع ، ولكل عمليات الفكرة والتفاعلات والعلاقات

(Hussain, 2011, p.25)

Back translation

Thus, the **delusional self** becomes the basis for interpretations afterwards, or—to be exact—misinterpretations of reality, and for all thought processes, interactions, and associations

The author of *A New Earth* bases his book on the idea that monitoring one's ego and recognizing it will eventually lead to breaking free from its effects on people's lives. This is because the author believes that individuals need to detach themselves from the thoughts they have held. Throughout his book, he uses *ego*, *illusory self*, *pain-body* to

refer to the same concept. *Illusory*, according to Tolle, means the part of the self that he also calls the ego. This specific word *illusory* is translated into */alwāhima/ الواهمة* meaning ‘delusional’⁴³. However, a correct translation would be */خداعة/* meaning ‘deceptive’. In the case provided above, the resulting shift is wrong word choice shift according to the model of this study. Interestingly, in her discussion of lexical problems in English to Arabic translation, Alhihi (2015) calls that type of shift ‘semantics error’. The emphasis of the analysis in this study in cases of that type is on semantic relations between words, and not on the equivalents of words as isolated items. It is essential that a translator reaches a level of accurate interpretation and comprehension of any given SL item in order to be able to provide an accurate translation (Al-Jabr, 2006, p. 203). The next excerpt shows another case of semantic shift likely caused by the author-specific concept *identify with*:

Source text

the thought of “I” in your mind and whatever the “I” has identified with. (p.24)

Target text

أو فكرة "أنا" في عقلك مهما كانت الـ "أنا" متطابقة مع ذلك.

(Hussain, 2011, p.26)

Back translation

Or the idea of “I” in your mind even if the “I” is **compatible with** that

This case shows the translation of *identify with* as used in the same book *A New Earth* (2005) by Eckhart Tolle. The author uses this concept to imply the meaning of adhering to and becoming attached to a thought about something, a possession or an

⁴³ واهم (2017). In *Almaany.com*. retrieved from:
<https://www.almaany.com/ar/dict/ar-en/%D9%88%D8%A7%D9%87%D9%85/>

opinion, allowing it to control one's emotions and reactions to external influences and interactions with others. Tolle further argues that when *identifying with* an opinion, an individual may react angrily towards any objection or criticism of that idea. On the other hand, when *identifying with* an object or a status individuals will feel a level of attachment to it and therefore will suffer if they lose it. The author explains the concept with real life examples in order to make it clear to his readers. The translation of the concept '*identify with*' in the corpus shows that the translator uses */mutaṭābiqa/* متطابقة meaning 'compatible with' (back translation).

The sense of the Arabic translation implies being '*identical with*' or '*in equality*' with, and this translation raises two issues. First, in terms of meaning, the translation does not imply the intended sense in the ST because 'identical with' means 'similar to'; it is different from the sense of *identify with* which means 'attach to.' They are two different verbs with different connotations. Second, in terms of collocation, the Arabic translation for 'identify with' in the TT does not normally collocate with the following words, things and possessions. The two issues contribute to the unintelligibility of the translation and loss of ST meaning; a mutation shift according to the model of this study. The Arabic sense provided in the target text differs from the intended sense of the ST. Another point that the analysis of the corpus raises is that '*identify with*' is used repeatedly in the book and its translation is consistently incorrect. This repetition of the same unclear translation creates ambiguity in the target text.

According to the model of shifts analysis in this study, the explanation of the semantic shift in the term '*identification*' is that this term is specific to the author Tolle; no

equivalents are available to the translator in dictionaries or other linguistic references. Encoding that term requires that the translator creates an Arabic equivalent that expresses the same sense and to use it throughout the translation.

The same case applies to translating the author-specific-term *pain-body* from the same book *A New Earth* (2005):

Source text

This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain-body. (p.128)

Target text

هذا هو السبب في أن كثيراً من الحكماء وكثيراً من الرجال والنساء المتتورين ثقافياً على كوكبنا ، كان لديهم في مرة من المرات جسد ألم ثقيل

(Hussain, 2011, p.128)

Back translation

This is the reason why many wise people and many culturally enlightened men and women on our planet had once upon a time a heavy **pain-body**.

Tolle (2005) elaborates on that concept, defining it as the part of the mind that holds thoughts of pity and feeling victimized by life events. This concept, according to the author, carries a negative connotation that refers to a mindset which leads people to suffer in their lives. The Arabic version of the book translates '*pain-body*' into */jasad ʿalam/* جسد ألم meaning 'pain-body' (back translation). This expression is an incorrect literal translation; expressing the intended meaning in Arabic does not succeed using the lexicon provided in the translation. The expression is strange and does not express a sense which can be comprehensible in the Arabic language. The translation is ambiguous because it does not express the intended sense to the readers. The author refers to this the term quite often

in the book making it one of the key words in *A New Earth*. The semantic shift in translating 'pain-body' in the example above is the result of the term itself being author-specific. Moreover, mistranslating terminology that is author-specific in the genre under investigation leads to the incomprehensibility of the TT. Author-specific terms in the genre under investigation are usually explained by their authors within the texts, having a clear understanding of these concepts would allow translators to create suitable equivalents to be used throughout the translation. However, this is not implemented in the translation of the SHC as the analysis shows.

The following cases present additional samples of the use of author-specific terms from other books in the SHC of the present study and explains how the nature of such concepts possibly lead to semantic shifts. The next case is the expression '*pure potentiality*', which is a key term used throughout the book *The Seven Spiritual Laws of Success* (2007) by Deepak Chopra. The following 3 samples from the book show inconsistency in translating that concept:

1. Source text

And pure potentiality is your intrinsic nature...(p.29)

Target text:

والكمونية أو الإمكانية المحضة هي جوهر طبيعتك وحقيقتها الصافية الخالصة.

(AbuShakra, 2013, p. 29)

Back translation

Existentialism and **potentiality** are the essence of your nature and its pure truth

2. Source text:

because the field of pure potentiality is also the field of infinite creativity and pure knowledge.(p.29)

Target text:

لأن حقل الطاقة الكامنة المحضة هو أيضاً حقل الإبداع غير المحدود والفكر والمعرفة الخالصين.

(AbuShakra, 2013, p. 29)

Back translation

Because the **field of pure potential energy** is also a field of unlimited creativity and pure thought and knowledge

3. Source text:

It taps into the cosmic computer the field of pure potentiality, pure knowledge, and infinite organizing power.
(p. 54)

Target text:

إنه ينقر على الكمبيوتر الكوني - حقل الكمون النقي للطاقة، والمعرفة الصافية المطلقة والقوة المنظمة إلى ما لا نهاية وغير المحدود

(AbuShakra, 2013, p. 54)

Back translation

It taps on the universal computer – **the field of pure existential energy**, pure absolute knowledge, and organized strength to infinity and limitlessness

Pure potentiality is a term used by Deepak Chopra to convey his belief that we all are spiritual beings; and he goes on to argue that our essential state is one of pure consciousness. He further adds that *pure consciousness* is *pure potentiality*; the source of our infinite creativity. His concept is abstract in the sense that it connotes a sense of connection between human beings and the universe as he explains in his book. He encourages the readers to sense that connection in order to feel empowered and supported, where it is possible to experience peacefulness and trust the process of life.

According to him, reaching that state allows individuals to be creative and achieve their goals. So, in the sense implied in the ST, the concept is abstract and not scientific. In analysing the Arabic version of the book, the first observation of translating ‘*pure potentiality*’ in the three excerpts above highlights lack of consistency in translating the term:

1. The concept ‘*pure potentiality*’ is translated as /*alkummūniyyah aw al’imkaniyya almaḥḍa*/ الإمكانية المحضة أو الكمونية meaning ‘Existentialism and potentiality’(back translation). The term is translated explicitly with an addition semantic shift resulting in an ambiguous meaning due to the use of scientific lexicon.
2. The concept ‘*pure potentiality*’ is then translated as /*alṭāqa alkāmina almaḥḍa*/ الطاقة الكامنة المحضة meaning ‘field of pure potential energy’ (back translation), which is an explicit translation with a mutation mistranslation shift, yet not consistent with other translations of the term throughout the TT.
3. The concept ‘*pure potentiality*’ is also translated as /*ḥaql alkumūn alnaqi lilṭāqa*/ حقل الكمون النقي للطاقة/ ‘field of pure existential energy’ (back translation). This sample translates the term as a definition using Arabic scientific lexicon that make the text seem technical, thus adding to the ambiguity in the TT. This is because the genre is not scientific nor it uses technical words. The language and style of the writer exhibits simple modern English structures except for using special terms, author-specific terms which the author usually explains in the book. The choice of equivalents from scientific genres results in semantic shifts; sense difference between ST and TT.

As I investigate the concept of *pure potentiality* in other sources by the same author, I found that the accurate translation of the term is */qānūn alimkāniyyat alwafīra/* قانون الامكانيات الوفيرة as used in an online seminar given by Chopra and subtitled in Arabic⁴⁴. This translation is accurate in providing the denotative meaning of the expression *pure potentiality*, it denotes the sense of the ST concept; the law of abundant possibilities. However, in all three cases the term the translation is vague and lack of consistency in the translation impacts the comprehensibility of the TT. It can be concluded here that due to the fact that '*pure potentiality*' is specific to the author Chopra, it poses a challenge to the translator. The translation shows semantic shifts which I explain as a result of author-specific terms in the SHC.

The second case illustrates another author-specific term. It is also an excerpt from *The Seven Spiritual Laws of Success* by Deepak Chopra (2007):

Source Text

Only the heart knows the correct answer. Most people think the heart is mushy and sentimental. But it's not ... It taps into the cosmic computer, the field of pure potentiality, pure knowledge, and infinite organizing power, and takes everything into account. At times it may not even seem rational, but the heart has a computing ability that is far more accurate and far more precise than anything within the limits of rational thought. (p.54)

Target Text

القلب وحده يعرف الجواب الصحيح. يعتقد معظم الناس أن القلب عاطفي تغلب عليه الرقة واللينونة. لكنه ليس كذلك. إنه ينقر على الكمبيوتر الكوني - حقل الكمون النقي للطاقة، والمعرفة الصافية المطلقة والقوة المنظمة إلى ما لا نهاية وغير المحدود - حاسباً حساب كل شيء. أحياناً، لا يبدو عقلاً، لكن له قدرات حاسوبية تنسم بدقة تتجاوز حدود الفكر العقلاني.

(AbuShakra, 2013, p. 54)

⁴⁴Nokhba1. (2014, October 22). *Deepak Chopra's the seven spiritual laws of success*. Retrieved from: https://www.youtube.com/watch?v=49r9lmw_1Rc

Back translation

The heart alone knows the right answer. Most people believe that the heart is emotional and overcome by gentleness and tenderness. But that is not the case. It **taps on the universal computer** – the field of pure existential energy, pure absolute knowledge, and organized strength to infinity and limitlessness – calculating everything. Seeming irrational sometimes, but it has **calculative skills** characterized by precision that surpasses the limits of rational thinking.

The excerpt above is loaded with abstract terms that imply meanings specific to the writer of the book. The author describes the heart as a guide to people in all situations; he emphasizes the effectiveness of the power of feeling over logical thinking. He attempts to change what he believes is a misconception about our abilities to make decisions in our lives through our constant thinking processes. This novel idea is the author's view that he suggests to the readers, as he believes this can improve their quality of life. This principle, or law is new to readers due to the use of unfamiliar concepts. This, in turn, impacts translating the sense into Arabic. In the case above, the translation is carried out by replacement of each adjective with two or more Arabic ones, failing to translate the intended meaning in the ST. This can be seen in translating two expressions: *taps into the cosmic computer* and *has a computing ability* in a literal manner into ينقر على الكمبيوتر الكوني meaning 'it taps on the computer of the universe' (back translation) and قدرات حاسوبية meaning 'calculative skills (back translation). In the two cases, the senses seem technical whereas the original text uses the expressions in a non-literal sense. The translator does not create a target text that expresses the intended sense by the author of the ST. Therefore, I classify the cases in the sample as semantic shifts due to sense differences between ST and TT that impact the clarity of the idea to the readers. The use of author-specific expressions by Chopra in the book can be considered a possible cause leading to shifts according to the model of this study.

The following excerpt provides another author-specific term, in this case taken from *Wishes Fulfilled* by Wayne Dyer (2012):

Source text

I would like to offer a few words on these two concepts of ordinary and extraordinary. Ordinary is, well, so ordinary. It means that you do all of the things that your culture and your family have programmed you to do. (p. 45)

Target text

أود هنا أن أقدم بعض الكلمات عن مفهومي "المألوف" و "الخارج عن المألوف" حسناً، المألوف هو مألوف جداً، أي أنك تفعل كل الأمور التي يرمجتها الثقافة والعائلة على فعلها .

(Haski & AlKhateeb, 2015, p.45)

Back translation

At this point, I would like to say some words about the concepts of "**familiar**" and "**unfamiliar**", ok. familiar is very ordinary, which means that you do all the things that your culture and family have programmed you to do.

The words *ordinary* and *extraordinary* are English adjectives. *Ordinary* is synonymous with normal or with no special or distinctive feature⁴⁵, whereas *extraordinary* means very unusual or remarkable⁴⁶. In the context of *Wishes Fulfilled* (2012), the author uses the two concepts in a particular author-specific sense; the two adjectives are attributed to *consciousness* in a special sense. He describes two aspects of peoples' awareness in relation to how they perceive life; the first is ordinary consciousness whereas the second is extraordinary. Then he discusses how awareness of the two motivates

⁴⁵ Ordinary. (2016). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/ordinary>

⁴⁶ Extraordinary. (2016). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/extraordinary>

behaviors and attitudes, leading people to the lives they are experiencing. The ordinary level of awareness consists of what people acquire and learn as they grow up from people and society, which forms their beliefs about their abilities. On the other hand, extraordinary consciousness is related to the soul according to the author; to him, it means a boundaryless energy that has no limits and it is part of the universe.

With this understanding of these two concepts, the analysis of the example above shows that the Arabic equivalents provided express the common or general meaning of the two words and not the intended sense of the ST; the Arabic version uses *familiar* and *unfamiliar* as equivalents to *ordinary* and *extraordinary* respectively. When both words appear in the contexts of the target text, they appeared strange and incompatible with the idea attempted in those contexts. The author of the book uses both words in a specific sense; they describe two different states of consciousness, or levels of awareness, that all individuals possess. In doing so, the equivalents, then, do not provide the sense intended in the ST; the two lexical items are translated as isolated items without considering the context. The resulting translation displays an incorrect literal translation shift; the translator does not comprehend the author-specific connotation of the words and, therefore, provides an inaccurate translation. The possible cause of this semantic shift is using the terms with the special senses described above implies that they are specific to the author; no reference other than the book itself would enable the translator to understand and render them properly.

The cases from the SHC in this section show that author-specific terms are a factor that seemed to lead to the semantic shifts in the translations. The difficulty of translating

the contents of the books under investigation is the significance of key terminology; those which do not have common or direct equivalents in contemporary Arabic (Abdel Jawad & Al-Hajri, 2016). Key concepts in the self-help genre (or spiritual) books are significant in the sense that their authors create them. They derive their meanings from the writings and texts in which they are used and the authors explain and discuss them. Hence, the reader of the book can have an understanding of them and is able to receive the intended messages of those books. However, translators face a challenge when dealing with terms that are author-specific because direct equivalents to those items are not available in the target language, Arabic. The analysis of the Arabic translations in the SHC found that translators resorted to literal translation when dealing with special concepts. The analysis of the corpus conveyed in this section revealed that adopting that strategy led to mutation shifts; there is a sense difference between the ST and the TT. As a result, the translations (or Arabic versions) appear unintelligible.

The analysis of the SHC shows that eighty-two cases of the semantic shifts are associated with author-specific terms. This, in turn, means that 22% of the data is possibly mistranslated because of the extensive use of author-specific terminology in the SHC (figure 4.5). The frequency of this factor is retrieved from the query function in MS Access as explained in Chapter Two.

Sara Documents : Database (C:\Users\sara\Desktop\Sara Documents\acsbh (Access 2007 - 2016 file format) (Read-Only) - Access (Non-Commercial Use) (Unlicensed Product))									
File Home Create External Data Database Tools Help Tell me what you want to do									
All Access ...									
Search...	ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause		
Tables		1 A new Earth (2005) Page 25	THE ILLUSORY SELF. The word "I" embodies the greatest error and the deepest truth, depending on how it is used.	الفعل الواهم كلمة "أنا" تجسد الخطأ الأكبر.	Mutation	Wrong word choice	ASC		
Main									
Queries									
Addition									
ASC									
CC									
CD									
IG									
Literal Translation									
LTK									
Mistranslation									
Mutation									
Omission									
Shift type									
Wrong word choice									
		8 A new Earth (2005) Page 27	This illusory sense of self is what Albert Einstein, who had deep insights not only in to the reality of space and time but also into human nature, referred to as "an optical illusion of consciousness."	هذا الأوهام هو ما يرجع إليه ألبرت أينشتاين الذي كان يملك إحساساً عميقاً، ليس بواقع للخلق بل بواقع الطبيعة البشرية، وهذا ما يرجع إليه على أنه "وهم بصري للوعي".	Mutation	Literal Translation	ASC		
		14 A new Earth (2005) Page 25	This is what happens as you slowly and carefully read this and the next chapter, which are about the mechanics of the false self we call the ego. So what is the nature of this illusory self?	وهذا ما يحدث عندما نقرأ ببطء وحذر هذا الفصل من الكتاب والفصل التالي بحثنا عن صفة النفس الوهمية التي نسميها الذات الخائفة ما هي طبيعة هذه النفس الوهمية؟	Mutation	Mistranslation	ASC		
		16 A new Earth (2005) Page 27	This is what happens as you slowly and carefully read this and the next chapter, which are about the mechanics of the false self we call the ego. So what is the nature of this illusory self?	وهذا ما يحدث عندما نقرأ ببطء وحذر هذا الفصل من الكتاب والفصل التالي بحثنا عن صفة النفس الوهمية التي نسميها الذات الخائفة ما هي طبيعة هذه النفس الوهمية؟	Mutation	Wrong word choice	ASC		
		18 A new Earth (2005) Page 27	What you usually refer to when you say "I" is not who you are. By a monstrous act of reductionism, the infinite depth of who you are is confused with a sound produced by the vocal cords or the thought of "I" in your mind and whatever the "I" has identified with. So what do the usual "I" and the related "me," "my," or "mine" refer to?	الشيء الذي نرجع إليه عادة بقول "أنا" هو ليس كيانك أنت وإنما هو فعل الفكر أو اللفظ أو فكرة "أنا" في ذهنك. ما هي صفة تلك الصفة أو فكرة "أنا" التي نرجع من صوت تلك الصلة العقلية أو فكرة "أنا" في ذهنك إليها كقولنا "أنا" "لدي" أو "مالي"؟	Mutation	Mistranslation	ASC		

figure 4. 5Author specific concepts query result in MS Access

The figure shows the analysis of the SHC in terms of the impact of author-specific terminology on the translations. At the bottom of the figure, the statistics indicates the total number of cases of shifts in the corpus resulting from using author-specific terms. This factor is the possible cause behind mistranslation, wrong word choice, and incorrect literal translation shifts in the data of the present study.

Besides the use of author-specific terms, the contents of self-help books can be challenging to translators due to the nature of the themes presented in these books. This related to the ideas and suggestions rather than the lexical aspects of the genre. There is a difference between author-specific terms and the complexity of the contents in the SHC. The former refers to lexicon used specifically by particular authors including for example: *pain-body* and *illusory* by Tolle (2005), *ordinary and extraordinary consciousness* by Dyer (2012), and *pure potentiality* by (Chopra, 2007). Each one of these is used solely by its author and is not found in other books of the genre of self-help. On the other hand, complexity of content in this study refers to ideas that are prominent or key notions in the genre; they are used by most of the authors such as *enlightenment*, *awakening*, *alignment*, and *ego*. The following section elaborates on discussing the impact of the complexity of the contents, as a fifth cause of shifts in the model of the present study, on the translations with cases from the SHC.

4.5 Complexity of contents of the genre

The nature of the genre in the present study poses serious challenges to translators both at the lexical and the semantic levels. The lexical level is related to the terminology used in the genre, whereas the semantic level is associated with the ideas proposed in

the genre such as spirituality perception and views on the self and the ego. These notions can be unconventional and unfamiliar to the readers. Moreover, the complexity of both lexical items and core message can be attributed to the novelty of the meanings and messages conveyed in the texts. As explained earlier in section 4.4, because some terms in the SHC are author-specific and carry special meanings, it seems that the translators were not able to arrive at a full understanding of the intended meanings. Thus, I consider the Arabic equivalents provided in the Arabic versions mistranslations of abstract items in the SHC analysis (as shown in Chapter Three).

Another factor that contribute to mutation shifts in this study is the complexity of the contents of the SHC. The authors discuss ideas about mental and psychological notions, and they introduce unconventional solutions and suggestions. Self-help books, also called popular psychology, self-improvement, and mind, body and spirit refer to a contemporary philosophy of life that has developed from Sufi and Hinduism mystic paradigms. The existence of a spiritual reality in addition to the physical world is a fundamental assumption in that genre. Many self-help writers describe this spiritual dimension in terms of omnipresent cosmic energy, love, and wisdom. They believe that science is just one source of knowledge. That does not mean that scientific knowledge is inferior, but those authors often aim to combine the traditional esoteric-religious assumptions with a modern, rational, and critical worldview (Aupers & Van Otterloo, 2000, pp27–34 as cited in Berg, 2008).

The recommendations of self-help publications that often appear in the literature include that by becoming spiritual; not only can people obtain a more complete outlook on life, but also, they can be more fulfilled as Chopra (2001) puts it:

It is typical of modern life that nature is set up to be random and chaotic. This is far from true (...). To bring God back, we have to follow new, even strange responses wherever they lead us. As one spiritual teacher wisely put it, "The material world is infinite, but it is a boring infinity. The really interesting infinity lies beyond (Chopra, 2001)."

In this quote Chopra explains his view that spirituality refers to devotion to metaphysical matters as opposed to worldly things. Most self-help writers support this view of incorporating a spiritual dimension in one's life (Berg, 2007). The genre of self-help incorporates other ideas. For example, personal experience is more important in the genre than in many other philosophies of life. The term 'esoteria' literally refers to one's inner experience. A basic assumption of the esoteric tradition is that (religious) knowledge is exclusively obtained through personal experience and not through external authorities and writings. The reason for this is that in the school of thought presented in self-help books God is not separate from us, but a divine source within. External guidelines and authority are, therefore, replaced by internal cues.

The genre of self-help can also be described as being holistic (Berg, 2007). A key belief is that in that genre is that different elements in the universe are connected in some way and part of a whole. The body and mind, for example, are one in contrast to the dualism proposed by Descartes. The writers of the genre also see unity between God and nature, the concept of pantheism. An example of holism is the idea that mankind is essentially divine and that the distinction between holy God and unholy is a product of our

imagination. The idea of holism has great practical implications. A doctor, for example, should not rely on the reductionistic approach of focusing on particular symptoms, but should also take into account the client's general health, well-being, spirituality, background, and relationships (Hay, 1984).

In the explanation phase of the model of semantic shifts analysis (Chapter One section 1.6.2), I argue that the themes of the genre of self-help are complex which leads to semantic shifts in the translations. This is because the ideas of spirituality and unity are not simple ideas; their association with ancient paradigms such as Hinduism and Sufism can further add to their complexity. For readers to understand and accept such ideas, authors would be required to elaborate in explaining them and present them in a comprehensible form. On the other hand, the translation of those themes can be challenging. In particular, spirituality has been associated with religion especially in Muslim cultures, the target audience in the context of the present study. The SHC contains instances of complex concepts such as *awakening, higher plane, infinite being, and to enlighten*; where all of their Arabic translations suffered from either omission or mutation semantic shifts with wrong word choices as shown in the analysis of the corpus (see Chapter Three). In this section, I demonstrate that the complexity of the contents in the SHC is a cause of shifts in the translations using excerpts from the SHC. The concept of *unmanifested* is presented below, in the following excerpt:

Source text

"That "empty space" is life in its fullness, the unmanifested Source out of which all manifestation flows. The traditional word for that Source is God." (p.251).

Target text

ذلك الفضاء الفارغ هو الحياة بملئها هو المصدر غير المكشوف الذي تأتي منه كل الأشياء المثبتة، و الكلمة التقليدية التي تدل على ذلك المصدر هي الإله.

(Hussain, 2011, p.191)

Back translation

This empty space is the life which is **the concealed source** from which **all truths** originate, and the conventional word that refers to this source is god

The author describes his perception of God as the source for everything in life, and all creation; his meaning therefore extends the surface meaning of the lexical item *manifest*. He also uses the word *unmanifested*, an unconventional word. His use of the word '*unmanifest*' adds complexity to the meaning in the excerpt above. The author is expressing the idea that God is the Source of everything we see in life; the power that he believes creates us, our consciousness, and our universe. He uses the word *unmanifested* because, according to him, we cannot see that power, but we can feel and sense it through our observing our world and our life. The idea is complex because of the words that the author uses in his text; the senses of *manifested* and *unmanifested* derive their meanings from the context in which they appear in the source text.

The analysis of the Arabic translation of the excerpt reveals that *manifestation* is translated as /al'ashiyā' almuthbatah/ الأشياء المثبتة meaning 'truths' (back translation); which does not express the intended sense. In modern Arabic, the word *manifestation* means /altajallī/ التجلي; the state of emergence or appearance. Yet, the translator did not provide an equivalent that suits the context of the concept. The translation of that excerpt treated *manifest* as an isolated lexical item without reference to the meaning it acquired from the context. This can be due to the novelty of the concept's denotation. The word *unmanifest*

is not used in the sense of being an antonym to *manifest* to mean invisible or unseen. Instead it denotes the sense of the 'divine' meaning *God* as stated by the author. In that case, the shift indicates a total mismatch of senses between ST and TT; mistranslation mutation (see model in Chapter One section 1.6.1.2). The cause behind that shift is considered the complexity of the content of the source text; due to the novelty of the concept and its denotation in that excerpt.

The following case also shows the impact of the complexity of the notion of *alignment* as used by Tolle (2005) in his book *A New Earth*:

Source text

How can you be responsible when you are unconscious, when you don't know what you are doing? However, in the greater scheme of things, human beings are meant to evolve into conscious beings, and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. (p.129)

Target text

كيف يمكن أن تكون مسؤولاً عندما تكون غير واعٍ ، عندما لا تعرف ما الشيء الذي تفعله ؟ على كل حال وفي هيكل الأشياء الأكبر ، يفترض بالكائنات البشرية أن تتطور وتحول إلى كائنات واعية ، أما الذين لا يفعلون ذلك فسوف يعانون من عواقب اللا وعي لديهم إنهم خارج الخط المستقيم الذي تماشى مع حافز التطور في العالم.

(Hussain, 2011, p.129)

Back translation

How can you be responsible when you are unaware, when you do not know what you are doing? Anyways, in the bigger scheme of things, human beings should develop and transform into conscious beings. But those who do not do so suffer from the consequences of their unconsciousness. They are **outside the straight line that goes together with the incentive of development in the world.**

This excerpt is an extract from the chapter *Pain-body* as explained by Tolle. He states earlier that: "when you realize that pain-bodies unconsciously seek more pain, that

is to say that they want something bad to happen...” (p.128). He continues to explain that when someone anticipates that something bad will happen, it will. He explains his view in that people who have stronger pain-bodies holding the belief of being victims in their life experience will see the consequences of their negative beliefs. The solution he provides in this part of his book is to encourage the readers to practice awareness and consciousness of their pain-bodies in order to, according to him, break free from its influence.

The English word *alignment* is synonymous with ‘placement or arrangement’, but in the context above it refers to a special abstract meaning. The context of using *alignment* in this case is related ‘to being conscious of the pain-body in order to experience life with freedom’. This, as the author believes, will align human beings with the process of evolution to reach higher levels of awareness and become part of the flow of the universe; by allowing themselves to be in flow with life events. According to the author, this will lead human beings to become more enlightened. Acceptance of life events, as well as being present in the moment are the solutions the author believes can help human beings achieve that alignment. He also explains that this is what he calls alignment with the evolutionary impulse of the universe. He describes what might seem as an unfamiliar and new approach to life experiences. Therefore, the meaning of *alignment* in the source text refers to being in harmony with life without resistance. This concept can be considered complex because it describes an attitude rather than just one notion or a practice. Moreover, understanding the sense of *alignment* requires reading and understanding the ideas in the book itself.

This complex concept has an impact on the translation. The Arabic version shows the translation of *alignment* as خارج الخط المستقيم meaning 'outside the straight line' (back translation) which is a mistranslation shift. Furthermore, using 'straight line' does not imply the meaning of *alignment* in Arabic. This semantic shift appeared as a completely different sense in the TT. I can argue in that case that the possible cause behind the semantic shift is the complexity of the concept.

The two cases discussed in this section show that the themes in the self-help genre can be considered challenging in translation due to complexity and novelty of the suggestions and ideas presented. The complexity of the content of the SHC is mostly related to the lexical aspect of the texts. Abdel Jawad & Al-Hajri (2016) describe four categories of the concepts that distinguish spiritual (self-help) texts. Central concepts such as the *manifest* and the *unmanifest*, *non-identification* and *detachment*. Such concepts do not have common equivalents in contemporary Arabic. Authors in the genre also use shared concepts with other fields of knowledge, such as psychology, philosophy and sociology. In spirituality contexts, these concepts are used in wider terms than they seem to mean in other fields; they are used to mean something altogether different such as: *consciousness*, *being*, *awareness*, *the Self*, and *ego* (ibid). Moreover, author-specific terms which are newly coined such as *the now*, *isness*, *the I-Amness*, *pain-body*, *pure potentiality*, *extraordinary consciousness*, and *pain-body* contribute to the complexity of the contents of the genre. Finally, terms borrowed from Eastern religions such as Buddhism, Hinduism, Taoism, Sufism, and Zen such as: *Karma*, *Satori*, *Dharma*, and *Nirvana* can be said to influence the translation of those words into Arabic. Thus, the

complexity of themes in the SHC can be considered a cause behind semantic shifts in the Arabic translations.

The analysis of the semantic shifts in the SHC shows that 20% of the data is classified as mutation shifts due to the complexity and novelty of the ideas presented in the books under investigation (figure 4.6). This implies that this factor is similar to author-specific terms in having a similar weight in the findings of the analysis in this study.

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SearchTablesMainQueriesAdditionASC

CC

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Literal TranslationLTKMistranslationMutationOmissionShift TypeWrong word choice

	ID	Book & Page	Source Text	Target Text	Shift Type	Sub Type	Possible Cause
	39	A new Earth (2005)Page 30	It becomes identified with a gender, possessions, the sense-perceived body, a nationality, race, religion, profession. Other things the "I" identifies with are roles – mother, father, husband, wife, and so on – accumulated knowledge or opinions, likes and dislikes, and also things that happened to "me" in the past, the memory of which are thoughts that further define my sense of self as "me and my story." These are only some of the things people derive their sense of identity from.	فكيف متعلّقة مع التفكير والتأليف ، وامتلاك ، وضع جسمانية إنّه اله الجسد ، والطبيعة ، والخلق ، والبيئة ، بما يقفّ الأيديّة التي تتعلّق معها "أنا" فهي أنور مثل الأم ، والاب ، والأرجح ، والأزوجة ، وكلّها – معرفة مرادفة أو أراء ، أيداء محبوبة ، وأيداء غير محبوبة وأيداء أسيءت "أنا" في الماضي، هو ذاتي ؟ فكيف تحدد الجسماني بالنفس مثل "أنا" ونفسي هذه فقط بعض الأيداء التي يتعلّق بها الناس الجسمانيّة الجسمية.	Mutation	Wrong word choice	CC
	39	A new Earth (2005)Page 27	Once you awaken, you still use the word "I," but it will come from a much deeper place within yourself. Most people are still completely identified with the incessant stream of mind, of compulsive thinking, most of it repetitive and pointless.	و عندما تنطق بكلمة "أنا" لا تستخدم كلمة "أنا" ولكنها سوف تكون من مكان آخر عمقا داخل نفسك فبعض الناس سوا الذين متعلّقين عندما مع جدول الزمن المتعلق بالزمن.....	Mutation	Wrong word choice	CC
	40	A new Earth (2005)Page 28	Once you awaken, you still use the word "I," but it will come from a much deeper place within yourself. Most people are still completely identified with the incessant stream of mind, of compulsive thinking, most of it repetitive and pointless.	و عندما تنطق بكلمة "أنا" لا تستخدم كلمة "أنا" ولكنها سوف تكون من مكان آخر عمقا داخل نفسك فبعض الناس سوا الذين متعلّقين عندما مع جدول الزمن المتعلق بالزمن.....	Mutation	Literal Translation	CC
	42	A new Earth (2005)Page 27	There is no "I" apart from their thought processes and the emotions that go with them. This is the meaning of being spiritually unconscious. When told that there is a voice in their head that never stops speaking, they say, "What voice?" or angrily deny it, which of course is the voice, is the thinker, is the unobserved mind. It could almost be looked upon as an entity that has taken possession of them.	وليس هناك "أنا" متروكة عن عملية التفكير ، وعن المشاعر التي ترافقها ، وهي سببي عدم وجود الوعي الروحاني. عندما قيل لهم إن هناك صوتا في رأسهم لا يتوقف عن الكلام ، قلوا : "أي صوت؟" أو لهم أنكروا ذلك وظنوا هو الصوت هو بعض. فكيف غير الخلق غير الخلق الشرقيّة ، الذي سوف يظهر إليه حتى إنه يكون الذي يستلمهم	Mutation	Wrong word choice	CC
	43	A new Earth (2005)Page 28	There is no "I" apart from their thought processes and the emotions that go with them. This is the meaning of being spiritually unconscious. When told that there is a voice in their head that never stops speaking, they say, "What voice?" or angrily deny it, which of course is the voice, is the thinker, is the unobserved mind. It could almost be looked upon as an entity that has taken possession of them.	وليس هناك "أنا" متروكة عن عملية التفكير ، وعن المشاعر التي ترافقها ، وهي سببي عدم وجود الوعي الروحاني. عندما قيل لهم إن هناك صوتا في رأسهم لا يتوقف عن الكلام ، قلوا : "أي صوت؟" أو لهم أنكروا ذلك وظنوا هو الصوت هو بعض. فكيف غير الخلق غير الخلق الشرقيّة ، الذي سوف يظهر إليه حتى إنه يكون الذي يستلمهم	Mutation	Literal Translation	CC

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figure 4. 6 Complexity of contents query result in MS Access

Figure 4.6 shows the query result in MS Access; it retrieved all cases of semantic shifts associated with the complexity of the contents in the SHC. the total number of cases is 75 of all semantic shifts in the corpus.

Based on the discussion in this chapter, there are five causes that influence the translation of the samples included in the SHC in the present study. Each one of them has its impact that lead to semantic shifts. Those five factors can be described as related to three aspects of the translation in the context of this research: the source and target cultures, the translators and their competencies, and the genre of self-help with its themes and lexical features. It can be concluded then that translators of the self-help genre are required to fully comprehend the spiritual dimension and the deep meanings of the text and to render it correctly. They need not only to know linguistic equivalences but need to have a thorough understanding of the contents of the self-help genre books. The terms and ideas are rooted in ancient philosophies including Sufi and Hindu and Buddhist paradigms. These books do not derive their senses from their regular references such as dictionaries. In translating them, translators need to familiarise themselves with key concepts and themes in order to be able to find the best approaches in translating the contents accurately. The five factors are listed in table 4.1 which summarizes their frequencies:

Possible cause	Number of cases	Frequency
Lexical gaps	10	2.6%
Lack of translators' knowledge	343	53%
Cultural difference	9	2.4%
Author-specific terms	82	22%
Complexity of content	75	20%

Table 4. 1 Frequencies of possible causes of semantic shifts in SHC

The table shows the numbers of cases assigned to each cause for every segment with shift in the present study. Lack of translators' knowledge is the most frequent, whereas cultural difference is the least. Complexity of content and author-specific terms have a relatively strong impact on the shifts in the SHC. This can lead to the conclusion that the challenge in translating the genre of self-help lies in the nature of the themes and ideas in the genre and that the success of the translations relies to a large extent on the translators' competence in handling the special connotations implied in the texts.

Conclusion

The present study focuses on the semantic shifts in the translation of the self-help genre from English into Arabic. The analysis of the semantic shifts in the study is based on a three-phase model (Chapter One section 1.6). This chapter presented the analysis results in the second phase of the model: explanation of shifts. In Chapter Three, it was established that SHC analysis revealed that the shifts in the corpus are mostly mutation types; they reflect sense differences between ST and TT segments in terms of meaning

(see Chapter Three for details on results). In the model of this study, I propose five causes behind the shifts in the SHC of the present study.

This chapter discussed the causes that lead to the occurrence of semantic shifts in translations into Arabic of self-help books written originally in English and showed how these are inferred from the findings of the analysis in this study. Due to the abstract nature of the terminology under investigation and the challenges they pose to translators, I propose five causes behind the shifts: (1) cultural difference; (2) lexical gaps; (3) lack of translators' knowledge; (4) author-specific terms; (5) complexity of contents.

The analysis of the translation in the SHC reveals a tendency towards mutation and addition semantic shifts due to the cultural differences between the source and target languages under investigation. The different perception of spirituality in the target culture such as *abundance*, *karma*, and *practice spirituality* caused semantic shifts in the translation. Yet, the impact of cultural differences comprises only 2.4% of the cases of semantic shifts in the SHC. This shows that the cultural difference is not very effective when translating the genre of self-help.

The nature of the terms and their abstract connotations are strongly related to cultural orientations. Moreover, understanding how the concepts under investigation are perceived in the source culture and then finding out how they are translated helped in determining the factors that led to the shifts in the translations. If concepts of *consciousness* or *meditation* are new and unfamiliar then understanding them fully is essential in order to be able to translate them correctly.

Besides the cultural differences, lexical gaps and untranslatability are found to be causes behind the semantic shifts. The lexical gaps in the SHC are not due to lack of TL equivalents only but were also a result of misunderstanding the intention of the author of the ST and the failure in using equivalents that suit the context of communication. This is found with foreign words such as *nirvana* and *dharma* where the untranslatability of such items contributes to semantic shifts. Lexical untranslatability in the present study refers to the lexical absence of concepts in the target language. The analysis of the SHC reveals that 2.6% of the shifts were caused by lexical gaps and untranslatability. This indicates that cases of lexical gaps are minimal in the SHC, and they cannot be considered a prominent factor that contribute to the semantic shifts in the study.

The most prominent cause assumed to be behind the semantic shifts in the SHC was lack of translators' knowledge. This refers to linguistic competency that translators seemed to be somehow lacking. Linguistic incompetency is found in the translations of some figurative expressions as in *incessant stream*, and *heavy influx*. When translators literally translate these expressions, the result is semantic shifts and unintelligible translations. In dealing with such expressions, 53% of the cases of semantic shifts in the SHC seem to have been caused by lack of translators' knowledge. This shows that translators of the three books investigated in the present study seemed to be lacking the linguistic competency in both the source and target languages. The translations provided especially for figurative expressions are incorrect expressions that mistranslate the original and at the same time create awkwardness in the target texts. Translators also exhibited lack of knowledge of collocations in both languages in this study where incorrect

collocations occur with expressions like *season your life*.

Writers of self-help books usually use special terms and lexical items that are author-specific in their meaning. Moreover, the senses of such terms are usually restricted to the texts of their writers in the sense that no explanations of these words would be available in dictionaries or other resources, or at least that in the particular sense they are given by the authors. The authors therefore need to explain those terms in their books. These special concepts are the second frequent possible cause in the present study since they comprise 22% of the total semantic shifts segments in the SHC. This highlights the importance of considering such concepts in translating the genre of self-help. It is important to pay special attention in translating author-specific terms in a clear and consistent manner in order to fully translate such books into other languages. Author-specific terms as *pain-body*, *pure potentiality* and *higher plane* are problematic in analysing the SHC. Because they do not have direct equivalents in the target language, Arabic, the translators' mistranslated them. Cases of incorrect literal translation, wrong word choice as well as mistranslation mutation shifts are attributed to the presence of author-specific terminology in the SHC.

Finally, the complexity of the content of the genre under investigation has an impact on translation; 20% of the shifts resulted from that complexity. Concepts like *the unmanifest* and *alignment* are unfamiliar to the target audience. Although their meanings are explained throughout the source texts in which they occur, the target texts fail to convey those senses and ideas leading to mutation semantic shifts as the analysis of the SHC reveals.

So far, this research analysed the semantic shifts in the SHC and determined the causes behind them. In addition, the present study also attempts to evaluate the semantic shifts in the SHC. This is to be carried out from a relevance theory perspective as I will explain in the following chapter, Five.

Chapter Five: Relevance Theory account of Semantic Shifts in the SHC

The present study analyses the semantic shifts in the translation of self-help books from English into Arabic, with emphasis on translating self-help terminology. It aims to highlight any patterns that Arab translators demonstrate in translating the genre under investigation. The issues raised in the SHC analysis have implications for the comprehensibility of the target texts as well as for the quality of the translations of the three books under investigation. As seen in Chapter Three, the first phase in the semantic shifts analysis model classified the shifts according to the taxonomy provided in the model (figure 1.5 in Chapter One). It also showed that the majority of semantic shifts in the corpus are classified as mutation shifts; showing sense changes between ST and TT (table 3.3 in Chapter Three). The second phase of the model explained the causes of the semantic shifts as discussed in Chapter Four. It revealed that lack of translator's knowledge is the most prominent factor behind the shifts whereas cultural difference is the least effective factor among the five causes of shifts (table 4.1 in Chapter Four).

The discussion in this chapter draws on the findings of the analysis of the SHC and places the implications of the semantic shifts within the framework of the relevance theory. The concern at this stage is to evaluate the impact of the semantic shifts on the comprehensibility and intelligibility of the target texts; the Arabic versions of the three books under investigation. To this end, I apply the third phase of the semantic shifts analysis model; evaluation. This chapter presents the results of the evaluation phase of

the shifts analysis in this study. The discussion of the evaluation is based on four conditions adapted from Gutt (2000, 2014) who derived his framework from the relevance theory of Sperber and Wilson (1986) as explained in Chapter One (section 1.6.3).

The present study applies a model for semantic shifts analysis to a corpus of English self-help books translated into Arabic, the SHC. According to the proposed model of this study semantic shifts are defined as sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010). After I compiled the SHC⁴⁷, I used corpus tools (as explained in Chapter Two), for the analysis in order to identify the semantic shifts that are found in the data. I also categorized the shifts in senses throughout the translation from English into Arabic to find out if any translation loss took place in the data. The occurrence of semantic shifts in the translation shows lack of compatibility between the word choices of TL items and the contexts in which they are used (see Chapter Three section 3.3). One example from the data of the present study is the translation of the expression *pain-body* in *A New Earth* by Tolle (2005); the Arabic translation in the SHC is /*jasad al'lam*/ meaning 'the body of pain'. In that case the TT suffers from an incorrect literal translation shift, and the cause behind it is the use of and author-specific term, *pain-body*. Semantic shifts in the

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- ⁴⁷ Dyer, W.W. (2012). *Wishes fulfilled: Mastering the art of manifesting*. Hay House, Inc.
 - Tolle, E. (2005). *A new earth: Awakening to your life's purpose*. Penguin Books.
 - Chopra, D., Hay, S., Newton-John, O., Frank, R., Chopra, M. and Chopra, G. (2007). *The seven spiritual laws of success*. New World Library.

SHC for this study can create difficulties for readers in comprehending at least part of the content of those books.

To evaluate the shifts in the SHC, I apply the third phase of the semantic shifts analysis model which bases the evaluation framework on four conditions. In this chapter, I first explain how relevance theory applies to the present study in terms of its principles (or conditions). Second, I apply my evaluation model to the data of my study considering the four conditions I adapt from Gutt's (2014) RT framework which are: 1). considering the cognitive environment of target readers in translating the self-help genre; 2). implicatures and explicatures must be similar in ST and TT (see definition in Chapter Two section 2.5.3); 3). translating key terminology in the genre needs to be consistent in the TT to avoid costing the reader processing effort; and 4). the same contextual effects intended in the original texts need to be achieved in the TT (see Figure 1.2 in Chapter One). The four conditions of the evaluation model in my study serve the evaluations of the translation. They are the bases of the discussion of the findings of the present study. They explain the implications of the presence of semantic shifts, and they also allow me to evaluate the impact of the shifts on the level of relevance found in the translations. In presenting the evaluation, the discussion is divided into four sections; each one explains the application of one of the four conditions to samples from the SHC.

It is important to emphasize that the four conditions in the model of this study are interconnected. In other words, absence of one of the conditions inevitably entails failure in meeting the remaining ones. However, for the purposes of explaining the evaluation elements in my model, I present each condition in a separate section to clarify the impact

of every condition on the process of translation in the SHC. In the following section, I explain each one of the four conditions.

5.1 Translation of the SHC: a Relevance Theory perspective

This study shows that several factors play an important part in setting the scene for conveying a certain message through self-help books that leads the readers towards particular conclusions (as explained in Chapter Four). Due to semantic shifts (as explained in Chapter Three), translations of the SHC books sometimes set a different scene for the target readers than the original texts do for the readers of these originals. Thus, leading them towards conclusions which may be different from those reached by the latters. My theoretical framework provides a model for the evaluation of the semantic shifts found in the SHC. I adopt this model from Gutt's (2014) relevance theory framework for the purpose of evaluating the shifts in this study.

The framework is based on the main principle that the translation should resemble the original since relevance calls for similarity (Gutt, 2014). In other words, the ultimate aim of translation is to produce a TT that resembles a ST in sense. Delivering a message from one language to the other and creating the same impact of that message on the audience. To achieve that aim, the relevance theory framework puts forward four principles for the success of a translation.

First, the framework of the relevance theory as introduced by Gutt (1991, 2014) bases the communicative success of translation on 'the context' as the first principle. Context in RT framework stands for the cognitive environment of the audience; their

knowledge of the world. The context of an utterance is the way receivers of a given message comprehend that message based on their own knowledge of the world. In the context of translation, this refers to the TT receptors' cognitive environment that allows them to comprehend any input provided through translation. For example, the word *aunt* in English refers to either the mother or the father's sister. However, the Arabic language uses two separate words to refer to either of the two. There is a word for the father's sister which is /*'ammah*/, and another one that refers to the mother's sister; /*khālah*/. In translating *aunt* from English into Arabic, considering the cognitive environment of the TT receptors requires translators to use the one of the two words in the translation depending on its reference in ST.

The condition of context within the framework of the RT according to Gutt (2014) necessitates that the success of translation depends on the appropriate knowledge of the cognitive environment of the target audience. The cognitive environment is the first condition in evaluating the translations in the SHC; it refers to selecting the appropriate linguistic forms from the cognitive environments of the TT readers to render the ST message into the target language.

The second condition states that ST and TT must express the same implicatures and explicatures to achieve interpretive resemblance. To communicate the ST message in the TT, attention must be paid to fully understanding the message of the original text, and then reproducing that message in target language in a comprehensible and natural manner. This condition highlights the importance of considering collocational restrictions for example. In Chapter Three , it was established that the translation of the expression

this is how god works suffered from incorrect literal translation shift when rendered in a word for word manner into Arabic. Because the verb 'works' does not collocate with 'god' in Arabic, the target text was awkward and failed in expressing the implicature⁴⁸ of the ST.

Contextual effects and processing effort are the third and fourth conditions. The RT framework dictate that a translated text should have the same intended effects as those of the original text. Moreover, the audience of the translation is supposed to reach the same conclusions reached by the source language text readers. In other words, they need to achieve the same contextual effects. Achieving those effects is not supposed to cost the audience of the translation much processing effort. For example, receptors of the TT may find it difficult to comprehend some cultural concepts if they were not provided with clues within the TT that explain such concepts. Otherwise, achieving the contextual effects will require more processing effort, thus leading to lower level of relevance.

⁴⁸ Sperber and Wilson define an explicature as an explicit assumption communicated by an utterance which is a development of a logical form encoded by the utterance (1995, p. 182). Implicatures are any communicated assumptions that are not explicatures; the conceptual content of implicatures must be wholly inferred (Carston, 2000).

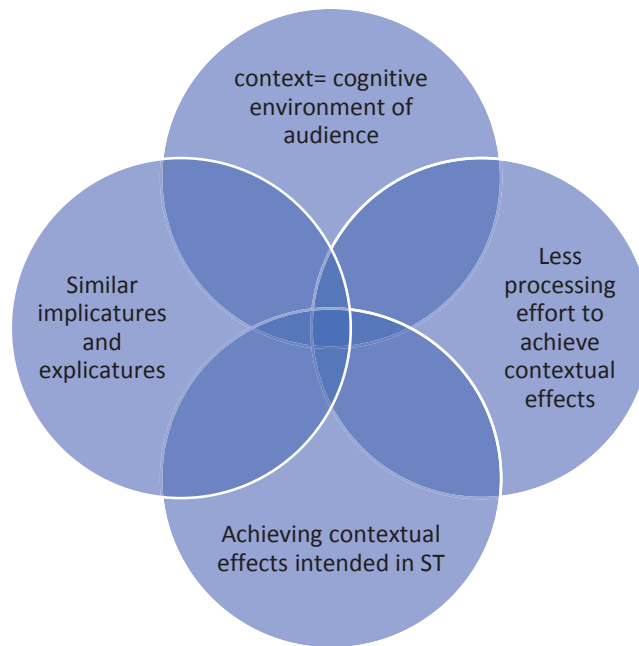


figure 5. 1 Evaluation model adapted from Gutt (2014)

Figure 5.1 above shows that the four conditions of the evaluation phase in my model including: context, implicatures and explicatures, processing effort, and contextual effects are interrelated. The four conditions are interrelated in the sense that if, for example, implicatures and explicatures differ between ST and TT, this leads to missing the intended contextual effects of the original text. In the same manner, if the processing effort in comprehending core concepts is great, then this does not allow achieving the intended contextual effects as well. The absence of one of them impacts the level of relevance of the translations in a given communicative situation. In the RT framework, translation is considered a form of interpretive use of language where resemblance substitutes equivalence. With interpretive use of language, translation is viewed as a form of communication between two languages.

The source text has linguistic properties that function as communicative clues from which the original readers can infer the author's intended meaning. The value of these clues lies in their communicative function (Smith, 2002). Therefore, in formulating the target text, translators need to identify the communicative clues in the ST and then reformulate those clues in the TL to serve the same communicative function. This reformulation must be natural to the idiom of the receptor language because literal or word for word translation, for instance, may lead to awkwardly phrased unintelligible translation. This in turn will cost the receptors of the TT larger processing effort (*ibid*).

In the present study, the analysis of semantic shifts revealed sense differences between source and target texts in terms of meanings and senses (see Chapter Three, section 3.1). The data shows that the translators do not provide equivalent TT according to the context; the cognitive environments of the TT readers. This result is based on the frequency of mutation shifts that existed in 73% of the total samples investigated (Chapter Four table 4.3). Mutation shifts refer to differences in sense between ST and TT: when the substituted segment does not have the same sense of the source segment; i.e., they differ in their lexical meaning. This also accounts for cases where word choices in the TT do not correspond with the ST ones in terms of the context. The frequency of that shift type has implications that I consider from a relevance theory perspective. In other words, I can argue that cases of mutation, addition, and omission shifts in the SHC are signs of lack of relevance of the translations to the intended contexts of communication according to the framework of the relevance theory. To explain this further, I apply the evaluation model by presenting cases from the SHC to evaluate the translations in the present study.

For each case, I evaluate the translation by testing the application of the four conditions, as presented in the model of semantic shifts analysis in figure 5.1 above.

5.2 Application of RT framework to SHC

5.2.1 Relevance and context in the SHC

This section introduces cases from the SHC to illustrate the impact of the shifts on the translations focusing on the first condition; to test whether the cognitive environment of the receptors of the translation is considered in the translations or not. The first case is an excerpt from the book *A New Earth* by Tolle (2005). The English ST is provided, followed by its Arabic translation, and then my back translation:

Source Text

The word “I” embodies the greatest error and the deepest truth, depending on how it is used. In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: “me,” “my,” “mine,” and “myself”) but also one of the most misleading. In normal everyday usage, “I” embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego (p. 27).

Target Text

كلمة "أنا" تجسد الخطأ الأكبر ، والحقيقة الأعمق بالاعتماد على كيفية استخدامها. ففي الاستخدام التقليدي لها ، هي ليست مجرد واحدة من الكلمات المستخدمة بشكل مستمر في اللغة "مع ما يتعلق بها من كلمات:

Myself – mine – my – me

" وإنما أيضاً واحدة من أكثر الكلمات المضللة في الاستخدام العادي اليومي. "أنا" تجسد الخطأ البدني وعدم الإدراك لمن تكون ، إحساس واهم بالهوية. هذه هي الذات.

(Hussain, 2011, p.26)

Back translation

The word “I” embodies the biggest mistake and the deepest truth according to how it is used. In its conventional use, it is not merely one of the words that are continuously used in language “along with

other similar words: myself – mine – my – me”, but it is also one of the most misleading words in everyday regular use. “I” embodies the **primitive mistake**, the lack of awareness of who you are, and the **delusional feeling of identity**. This is the **ego**.

This excerpt from the SHC serves to clarify the context of the utterance of the ST and compare it to that of the TT. The ST writer’s aim is to explain his definition of the concept *ego*; his intention is to explain that concept to his readers. He does that through using the pronoun ‘I’ and related pronouns like ‘mine, my, myself, and me’ implying the reference to the self and to its possessions. The first finding in my analysis is that the translator of the Arabic version did not translate these pronouns into Arabic. The translator kept the English pronouns as they are in the source text without translating them into the target text. Although Arabic equivalents do exist for these pronouns; which are /`anā/ أنا, /lī/ لي meaning (me and mine respectively). In the case of Tolle’s text above, not all the English pronouns have direct equivalent pronouns in the Arabic language, *myself* and *mine* are usually expressed with suffixes attached to a subject according to syntactic rules of Arabic. However, these could have been translated with words other than pronouns. Not translating the English pronouns in the Arabic version hinders the Arabic readers’ understanding of the text because of the absence of the English pronouns from their cognitive environment if they do not speak English. Therefore, the semantic shift in that case result in an incomprehensible TT. I can conclude that the translator failed to consider the cognitive environment of the receivers of the translation. Yet, keeping the English pronouns in the TT implies that the first condition of context is not met in the translation.

The second finding in the case from (Tolle, p.27) above is that the words *perception* and *illusory*, which are significant in the context of the original text, are translated into

/al'idrāk/ الإدراك meaning 'awareness' and /wāhim/ واهم meaning 'delusional', respectively. The issue with the two translations is that they do not resemble the original English words in sense; they do not convey the same communicative intention of the ST. In my model, I classify /al'idrāk/ الإدراك as wrong word choice shift: the words used as Arabic equivalents are correct in terms of dictionary use, yet they lack proper collocation with other items in the segment. On the other hand, I classify /wāhim/ واهم in my model as mistranslation: the TL items differ totally from the SL items in sense.

Both terms appear in the cognitive environment of Arab readers in the senses provided in the back translation and not in the senses used in the translations. In other words, the items used in the TT are not equivalents as they exist in the cognitive environment of the target audience. The referents of both items within the cognitive environments of the receptors are different from those implied in the ST. The semantic shift in the TT implies that the context is not considered in the translations; resemblance between ST and TT does not exist because of sense disparities. In order to fulfill the condition of context in that case and to achieve the desired resemblance between ST and TT, the translator can use appropriate items from the cognitive environment of the receptors of the translation. For the example above, the equivalents are: *misperception* فهم خاطئ /*fihm khāṭi*'/، *illusory* خادع، /*khādi*'/. The two items resemble the ST in sense and allow for achieving the intended contextual effects of the ST in the translation.

The second case is from *The Seven Spiritual Laws of Success* (2007) by Chopra. In the following excerpt my emphasis is on the word *non-judgment*. The context of the original as well as that of the translation is presented as follows:

Source text

Another way to access the field of pure potentiality is through the practice of non-judgment. Judgment is the constant evaluation of things as right or wrong, good or bad (p. 17).

Target text

هناك طريقة أخرى لدخول حقل الطاقة الكامنة المحضة تتم بالتدريب على عدم الظن. الحكم على الأمور هو التثمين أو التقدير المتواصل للأشياء، الصالح منها وغير الصالح والحسن والسيء.

(AbuShakra, 2013, p. 26)

Back translation

Another way to enter the field of pure potential energy is by practicing the **notion of no assumptions**. Judging is the continuous **evaluation** or **assessment** of things, good or bad.

The context in this case relies on the idea that, according to Chopra (2007), the more a person refrains from labeling people and experiences as good or bad, the more it would be possible for them to experience inner peace. The concept of *non-judgment* is a key term in this section of the book. The word *non-judgment* is translated above as /‘adam alʒan/ عدم الظن meaning ‘no assumptions’ (back translation) which does not provide the sense of judging. Besides, the translator in this excerpt translated the word *non-judgment* using more than one equivalent throughout the translation: once as /al ḥukm/ الحكم meaning ‘judging’ (AbuShakra, 2013, p.27), and also as /‘adam alʒan/ عدم الظن (AbuShakra, 2013, 26) meaning ‘not assuming’. The translation of *non-judgment* in the example is classified as a mistranslation shift in the SHC analysis model (see Chapter Three, section 3.3.1); the Arabic word used in the translation does not indicate the same sense intended in the ST. The semantic shift in translation in this case implies lack of resemblance between ST and TT senses. Moreover, it indicates lack of considering the

cognitive environment of the receptors of the translation, thus, the condition of context is not met in that case.

Another finding in the case above is that the word *non-judgment* is mistranslated in the beginning of the chapter (p. 27), and then correctly translated in the remaining parts. This lack of consistency impacts the relevance of the translation to the context of communication because it costs the readers greater processing effort to clarify the confusion caused by the inconsistency. Moreover, introducing the mistranslated term first could have affected the comprehensibility of the remaining parts of the ST.

In the same case above, I also found mistranslation of the word *evaluation*, that is translated as */altathmīn/ التثمين* meaning ‘*evaluation*’ which does not express the intended meaning of the ST. In this case, the Arabic word, as present in the cognitive environment of the audience, is used in contexts of valuation or knowing the value of material objects such as gold, or property. On the other hand, the ST uses the concept of ‘judgment’ to express the meaning of forming an opinion on a situation or behavior as good or bad. According to the model of semantic shifts analysis, the semantic shifts in the translations above imply that the translator did not provide an equivalent from the cognitive environment of the audience; there is no resemblance between ST and TT.

To further demonstrate the application of the first condition of my evaluation model, I present the following case from the book *Wishes Fulfilled* by Dyer (2012):

Source text

However, I’m not proposing memorizing an esoteric formula leading to a theoretical nirvana (p. 26)

Target text

مع هذا فأنا لا أطرح هنا اقتراحاً يظهر صيغة باطنية من أجل الوصول نظرياً إلى السعادة القصوى "نيرفانا"

(Haski & AlKhateeb, 2015, p. 44)

Back translation

Nevertheless, I am not making a suggestion that shows an **internal formula** to reach ultimate happiness "Nirvana", in theory

Dyer's book aims to help its readers fulfill their wishes and show them how to achieve that by changing their perceptions of themselves and their life experiences. The intended meaning of *esoteric formula* is to imply the sense of being mysterious or complicated. The context in the example shows that the author is trying to emphasize that it is not difficult to reach happiness. He is encouraging his readers to believe that happiness and contentment are within their reach if only they believe in themselves. The Arabic translation provided for *esoteric formula* in the excerpt above is */ṣiġḥah batinyyah/* صيغة باطنية which connotes the meaning of '*internal formula*' (back translation). In this case, the translators Haski & AlKhateeb (2015, p. 44) used technical terms in the Arabic version that are less likely to be part of the readers' cognitive environment. The word choice in that case is not in collocation with the surrounding words in terms of the context of communication; I classified that case as a mutation shift according to the model of this study. The Arabic expression does not resemble the original expression in sense resulting in a mistranslation shift. This means that according to the evaluation model the relevance of that sentence to the context of communication is absent, leading to failure in achieving resemblance and to an interruption of the clear flow of ideas from one sentence to the next in the TT.

In my model of shifts evaluation, I include context as the first condition for the success of translation. By context I mean that translators of the genre of self-help need to consider the level of knowledge that the audience of the translations have; their cognitive environment. In rendering those texts into Arabic, the selection of equivalents needs to be concordant with their level of knowledge and their cognitive environment. This is important to allow them to comprehend the information intended by the ST. The cases presented in this section show how the translators fail in considering the cognitive environment of the readers. Semantic shifts in the SHC imply lack of considering the cognitive environment of TT readers leading the translations to be unintelligible. Therefore, I can argue that failure in considering the context in translation between languages leads to failure in achieving resemblance between ST and TT; loss in translation.

5.3.1 Interpretive resemblance between ST and TT in SHC

The second condition in my evaluation model of semantic shifts analysis is the evaluation of similarity between implicatures and explicatures in source and target texts. Resemblance between ST and TT is achieved when two utterances share the same meaning properties: their implicatures and explicatures (Gutt, 1992:42). Implicatures are explicit assumptions communicated by an utterance, and explicatures are any communicated assumptions that are not implicatures (Sperber and Wilson, 1995, p.182). For implicatures to be inferred, they must be intended by the sender of the message and understood by the receiver as intended. In the case of translating the self-help genre, a translator has to produce a target text that carries the same communicative intentions as

those of the source texts. This can only be achieved if the source and target texts share their implicatures and explicatures; interpretive resemblance.

In the case of translating spiritual terminology in the SHC, I propose that implicatures and explicatures need to be similar to achieve resemblance. However, the existence of semantic shifts in the corpus (as explained in Chapter Three) imply that the required similarity is lacking. Semantic shifts interrupt communicating the intended messages of the ST to the TT audience; when the message of the ST differs from that implied in the TT, the audience reach different conclusions about the information being translated. This, in turn, has an effect on the context of communication because the target text does not provide the meaning intended in the source text; there is no resemblance in sense between the ST and TT.

In this section, I present samples from the SHC data to evaluate the application of the condition of implicatures and explicatures similarity; the second condition in my evaluation model. The following excerpt is a sample from *The Seven Spiritual Laws of Success* by Chopra (2007):

Source text

The seventh spiritual law of success is the Law of Dharma. Dharma is a Sanskrit word that means purpose in life. The Law of Dharma says that we have taken manifestation in physical form to fulfill a purpose. The field of pure potentiality is divinity in its essence, and the divine takes human form to fulfill a purpose (p. 95).

Target text

القانون الروحاني السابع للنجاح، هو قانون الدارما.

dharma كلمة سنسكريتية تعني "القصد والغاية والهدف في الحياة". يقول قانون الدارما إننا اتخذنا الظهور والانبثاق بشكلنا المادي لنحقق هدفاً. حقل الطاقة الكامنة المحضنة هو في جوهره حقل مقدس، رائع، سام ساحر، روحاني. وما هو مقدس وسام وروحاني يتجسد في الشكل البشري ليحقق هدفاً في الحياة.

(AbuShakra, 2013, p.111)

Back translation

Dharma is a Sanskrit word that means "purpose, aim, and objective of life". The law of Dharma states that we take **the appearance and emergence** of our physical form to achieve a goal. The field of pure potential energy is in its essence a **sacred, magnificent, sublime, magical, and spiritual** field, and what is sacred, sublime, and spiritual manifests itself in the human form to achieve a goal in life.

In this excerpt, the author presents what he calls the law of dharma, where he explains that the word *dharma* means purpose in life. The author holds the view that humans come into life from a divine source to fulfill a particular purpose in this life. With this understanding of the ST above, the communicative intention of the source text is expressed in the terms *divinity* and *manifestation*. The translations of the two items are as follows.

The first finding in the case above is that *divinity* is translated as /*Muqaddas, rā'ī', sāmi, sāḥir, rūḥānī*/ . روحاني. مقدس، رائع، سام ساحر، روحاني. meaning 'sacred, magnificent, sublime, magical and spiritual.' The Arabic version shows four words as equivalents for *divinity*. In the model of shifts analysis, I categorize this case as addition shift; when more than one word is used to express the equivalent of a ST item. This addition alters the sense of the ST word; semantically, the translation adds attributes to the item that are not expressed in the ST. In terms of implicatures and explicatures, as a condition in the model of shifts evaluation in this study, the translation shows lack of similarity due to the semantic shift. The explicature of the ST is expanded in the TT. An alternative translation that meets that

condition could be one word only: /*al'ilāh* الإلهي for *divinity* which the appropriate equivalent to the ST item.

The second finding in the case above is translating *manifestation* in the TT as /*alẓuhūr wa al'inbithāq*/ الظهور والانبثاق meaning 'emergence and appearance' (back translation). The ST word is translated into two words in the TT; an addition shift according to the model of this study. The two words are part of the entry provided for *manifestation* in *almaany* bilingual dictionary⁴⁹. The issue is that both words do not express the intended sense of *manifestation* in the ST. The correct translation that complies with the sense of *manifestation* as it is used in the genre of self-help is /*altajallī*/ التجلي, which is interestingly one of the entries in the same entry of the dictionary, but the translator did not use it due to the lack of knowledge of the genre.

In my model, I classify this semantic shift as a wrong word choice: the words used as Arabic equivalents are correct in terms of dictionary use, yet they do not suit the context in which they are used. According to the evaluation model of semantic shifts analysis, the shift in the translation of *manifestation* leads to lack of resemblance between ST and TT; the implicatures and explicatures are not similar showing failure in the application of the second condition in the model.

The two concepts in the case above are special terms in the genre of self-help and carry specific connotations. Moreover, they are key words in the text of the author. In the SHC analysis, the addition and mutation shift lead to sense change in the TT instead of

⁴⁹ Manifestation. (2017). In *almaany.com*. Retrieved from: <https://www.almaany.com/en/dict/ar-en/manifestation/>

clarifying the meaning. Furthermore, there is lack of similarity between ST and TT implicatures and explicatures. In particular, the addition semantic shift alters the implicatures of the ST items: *divinity* and *manifestation* as explained above. Moreover, the translation shows lack of resemblance between ST and TT communicative intention. The analysis of mutation and addition semantic shifts in the SHC shows that whenever a sense change exists between ST and TT, there is inevitably lack of resemblance between the implicatures and explicatures. In terms of shifts evaluation, this impacts the condition of processing effort and contextual effects in the framework, which I discuss in the following section.

5.3.3 Contextual effects in the SHC

The third condition of the evaluation model in this study is that a text is relevant to an individual only when processing it in a context of available assumptions leads to a positive cognitive effect. A positive cognitive effect is a useful difference to the individual's representation of the world: a truth-content conclusion. In other words, cognitive effects refer to knowledge acquired from the communicative context, or what the receiver of the message learns from that message. They are the messages intended by the message initiator in the communicative act. In the case of the present study, they refer to ideas, concepts and suggestions presented in the SHC.

This section provides samples of from the SHC that show the impact of semantic shifts on delivering the intended contextual effects of the original texts in the translations. The following cases from the translation of *The Seven Spiritual Laws of Success* (2007)

demonstrate the translator's attempts in creating the same contextual effect in the target text as that of the ST, and evaluate the translation in the light of the model of the relevance theory:

Source text

The Law of Pure Potentiality could also be called the Law of Unity, because underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own Self. And the more you experience your true nature, the closer you are to the field of pure potentiality (2007, p. 9).

Target text

فقانون الطاقة الكامنة المحضة، يمكن أن يطلق عليه مسمى قانون الوحدة، لأنه يكتنف تشعبات حياتية لاحد لها، وبالتالي يمثل وحدة النفس القابلة للانتشار والثبات؛ هذا، وليس هناك انفصام بينك وبين حقل الطاقة؛ فحقل الطاقة الكامنة المحضة هو نفسك أنت؛ وكلما مارست طبيعتك الحقيقية، اقتربت من حقل الطاقة الكامنة المحضة.

(AbuShakra, 2013, p.18)

Back Translation

The law of pure potential energy can be referred to as the law of unity because it is composed of **an infinite number of life branches**, and accordingly it represents the **unit of self that is capable of diffusion and consistency**, and there is no dissociation between you and the field of energy, as the field of pure potential energy is your ego, and the **more you practice your true nature**, the closer you get to field of pure potential energy.

In this excerpt, Chopra introduces the law of pure potentiality, according to him, this law is the core of our being, which lies in pure awareness. From his point of view, the source of joy lies in our spiritual essence as humans. He claims that everything can be achieved if people start from that belief and experience the connection with their spirits through different practices, such as meditation, which he recommends throughout his book (Chopra, 2007, p. 18). The message in that excerpt represents a spiritual abstract concept. Thorough understanding of the communicative intention here is essential to

produce the intended contextual effect on the audience. In analysing this excerpt, the I consider the translation of three key concepts: *infinite diversity of life*, *all pervasive spirit*, and *experience your true nature*.

By *infinite diversity of life*, the author means all aspects and forms of life in the universe are dominated by the creator of everything i.e., God, thus implying the sense of unity between creations and the creator⁵⁰. AbuShakra (2013, p. 18) provides the translation of that expression as /*tasha ‘‘ubāt ḥayātiyyah la ḥad lahā*/ تشعبات حياتية لحد لها meaning ‘infinite number of life branches’ (back translation). The sense expressed in this translation is a mistranslation shift according to the semantic shifts analysis model in this study. The sense in the TT differs radically from the sense of the original text; it does not imply the sense of unity as the ST does. According to the evaluation model in this study, the intended contextual effects in that case are not achieved because interpretive resemblance is absent in the translation. Lack of resemblance between ST and TT means that the sense of TT does not deliver the contextual effects on the ST. The finding in this case reveals that the contextual effects are not processed with little effort, but they seemed rather difficult to comprehend by the audience of the target texts due to the presence of semantic shifts.

In the context of the excerpt above, *all pervasive spirit* refers to god or the creator and the source of all creation (Chopra, 2007). The Arabic translation provided for that

⁵⁰ The Chopra Well. (2017, April 15). *Living the life you want Chopra (April 2017)*. Retrieved (2017, May 30) from: <https://www.youtube.com/watch?v= 1ShcbyYUrQ>

expression is */wiḥdat alnafs alqābila lil'intishār wa al thabāt/* وحدة النفس القابلة للانتشار والثبات meaning 'unit of self that is capable of diffusion and consistency' (back translation). Such an expression is not clear to an Arab reader because it is unintelligible; the word *self* is not part of the ST segment, yet it is added to the TT. The word *spirit* is omitted in the TT leading to a mistranslation shift. Moreover, the translation creates a gap within the flow of the ideas in the excerpt by bringing items into the TT that are not part of the ST sense. Those semantic shifts in the TT lead to changing the message of the original text. The intended idea in the ST emphasizes unity with the pervasive spirit whereas the translation does not convey that meaning. I classify this case as addition and mutation shifts leading to an alteration of the intended sense of the ST. With this understanding, it is possible to conclude that the contextual effects are not conveyed in the TT.

The third finding in the analysing the case above is related to the verb *experience* which connotes the meaning of practical contact with and observation of facts or events according to the Oxford dictionary⁵¹. It refers to living in a situation or feeling something and being affected by it. It is a common concept that is expected to be easy to translate into Arabic especially that it does not belong to lexicon that can be considered as abstract or spiritual. However, the Arabic translation provided is */mārasta/* مارست meaning 'practice' which derives its meaning from doing something rather than feeling or living it. This difference in connotation is classified as a mutation shift in the model of shifts analysis in this study. This case falls under the category of mistranslation; sense in ST differs from

⁵¹Experience. (2017). In *OxfordDictionaries.com*. Retrieved from: <https://en.oxforddictionaries.com/definition/experience>

that in TT which has a negative impact on the comprehensibility of the target text. In modern Arabic the verb */mārasta/* ‘practise’ is used in contexts of doing something that involves either physical movement or mental exercise as in practicing habits. However, the Arabic word for *practise* does not collocate with the noun *nature*; as ‘in practicing your nature’ as in the case above. Therefore, this leads to confusing the audience who is not familiar with the expression, hence, leading to lack of interpretive resemblance between ST and TT. Accordingly, the case of translating ‘you experience your true nature’ shows failure in creating the intended contextual effects in the Arabic translation.

The translation of (AbuShakra, 2013, p.18) in the excerpt above does not allow for full understanding of what the original author intends to convey. The context of the utterance in the source text is not properly translated into the target text because of mutation semantic shifts. Incorrect literal translation of the expressions above fails to convey the communicative intention, thus fails to meet the condition of achieving contextual effects with minimum processing effort. The ST message is not clear and the communicative intention is not achieved.

The following case from *Wishes Fulfilled* (2012) further demonstrates failure in conveying the intended contextual effects of the ST in the TT:

Source text

At this higher plane of existence, which you and every human being who has ever lived can access at will, the fulfillment of wishes is not only probable—it is guaranteed. (p. 43)

Target text

في هذا المستوى الراقى من الوجود، والذي بإمكانك أنت أو أي إنسان على قيد الحياة أن يبلغه بإرادته ، لا يكون تحقيق الرغبات مُحتملاً فقط ، بل مضموناً ايضاً.

Back translation

At this **elevated level of existence**, which you and any person alive can attain willingly, achieving desires is not only possible, but also guaranteed.

According to Dyer (2012), *higher plane* in the example above refers to a level of awareness that a person can reach after practicing meditation and mental calmness. It describes a state of open-mindedness, optimism and trust in the process of life as he describes it in his book. So, the use of *higher plane* in the case above indicates or implies a specific abstract meaning. In translating that word into Arabic, the translator used the expression */almustawā alrāqī/* المستوى الراقى meaning ‘elevated’ (back translation). This Arabic translation refers to the sense of higher standards used in contexts of describing quality. This means that the translation does not convey the abstract sense of awareness which is expressed in the original text. In addition, the translation in the case above shows that the translator used an equivalent that does not collocate with *plane* in the Arabic language to convey the sense of the ST; I classify this shift according to the model of this study as a wrong word choice shift; showing sense disparity between ST and TT. In term of evaluation, the case shows failure in achieving the contextual effects in the Arabic translation.

5.3.4 Processing effort in the case of the SHC

Reaching the contextual effects requires an amount of processing effort; the fourth condition. The relevance of a given assumption communicated in a particular context is defined by the amount of processing effort relevant to the amount of contextual effects. Therefore, the translation should be expressed in a manner that yields the intended interpretation without putting the audience to unnecessary processing effort. In other words, translating key concepts in the genre needs to be consistent in the TT to avoid costing the reader processing effort.

According to the semantic shifts analysis model, the evaluation of the translation is based on four conditions. These include that translating key concepts in the genre needs to be consistent in the TT to avoid costing the audience unnecessary effort, and the same contextual effects intended in the ST need to be achieved in the TT. In other words, the translation is supposed to cost the audience no unjustifiable effort in achieving the contextual effects in the interpretation of the text. Hence, the greater the contextual effects the audience achieves, the greater the relevance of the text; but the greater the processing effort the audience needs to obtain these effects, the lower the relevance. For example, the case of *all pervasive spirit* explained above, shows that the translation is unintelligible and the manner of expression in the TT is confusing and incoherent with the context of the rest of the text. Besides, failure in communicating the idea in the original book or the contextual effect, the strange and unfamiliar manner of expressing the concept in the TT would cost the audience larger processing effort in order to comprehend the text.

The fourth condition in the evaluation model necessitates that key concepts in the SHC are supposed to be translated consistently throughout the Arabic versions of the

books. This is because inconsistency or using various equivalents for a ST item confuses the reader of the TT. In other words, translating key terminology in the genre needs to be consistent in the TT to avoid costing the reader processing effort. In Chapter Four (section 4.4), it was established that due to the use of author-specific terms in the SHC, mutation semantic shifts occur in translating those specific concepts into Arabic. One of the examples of these terms is *pure potentiality* by Chopra (2007) which is translated into three different Arabic expressions in the SHC:

SL item	TT item	Back translation
<i>Pure potentiality</i> (Chopra, 2007, p. 29)	<i>/alkummūniyyah aw al'imkaniyya almaḥḍa/ الكمونية أو الإمكانية المحضة</i>	'pure latency or possibility'
<i>Pure potentiality</i> (Chopra, 2007, p. 29)	<i>as /alṭāqa alkāmina almaḥḍa/ الطاقة الكامنة المحضة</i>	pure potential energy
<i>Pure potentiality</i> (Chopra, 2007, p. 54)	<i>حقل الكمون النقي للطاقة / ḥaql alkumūn alnaqi liṭāqa/</i>	Pure potential field of energy

Table 5. 1 Inconsistency in translating 'pure potentiality' in SHC

The table above shows that the term *pure potentiality* (Chopra, 2007) has been translated into three different expressions in the TT. According to the fourth condition in the evaluation model of shifts, this expression requires greater processing effort from the audience of the TT in order to achieve the intended contextual effects of the ST. As a result of using various expressions in the Arabic version for the same original concept, the readers can become confused and this, in turn, hinders their comprehension of the text. Accordingly, the communication fails in delivering the intended message between the sender and the audience. The SHC analysis shows other cases of inconsistency in

translating terminology in the genre. In Chapter Three, section 3.2 explains inconsistency in the Arabic translation of the concepts *consciousness* and *awareness* in the corpus of the present study.

Based on the cases described in this section, I can argue that all cases of mutation and addition shifts in the SHC show that the four evaluation conditions in the model of this study are not met in the translations. In other words, cases of mutation in translating *misperception* and *illusory* (Tolle, 2005) show wrong word choice shift, fail to meet the first condition of the model: considering the cognitive environment of the audience. Furthermore, the cases of *manifestation* and *dharma* (Chopra, 2007) show lack of resemblance between ST and TT implicatures and explicatures, the second condition in the model, due to addition and mutation shifts. The case of translating *experience* into Arabic is an example of costing the audience larger processing effort to comprehend the TT; mutation shift that means failure in meeting the third condition in the model. Finally, the translation of *higher plane* (Dyer, 2012) illustrates failure in achieving the contextual effects intended in the ST. (For more examples see Appendix 1, the database displays a complete list of all the shifts found in the SHC and their classifications).

In light of the conditions adapted from the relevance theory in this study, I can conclude that translations in the SHC do not create the same context of communication between the ST and TT. Added to this, successful communication relies on the potential context that is mutually shared by the reader and the communicator. That is, only when the communicator's intention and the receptor's expectation meet, can communication be a success; thus "a crucial part of the context are the audience's expectations" (Gutt 1996:

240). The expectations are those the audience has of the target language texts. These expectations are, in fact, part of the context that the target language brings to the text, and they are indispensable for the success or failure of the communication act as a whole.

The issue with translating the spiritual terminology in the SHC of the present study is failure in meeting the conditions of successful communication. Reading the Arabic translations does not allow for a full understanding of what the ST authors convey; their communicative intention. The cases show lack of interpretive resemblance between ST and TT. There are differences between implicatures and explicatures as shown in analysing the shifts. The context of the utterance in the source text is not properly translated into the target text. Incorrect literal translation of words like *higher plane* and *all pervasive spirit*, for instance, create a different context in the Arabic text. Therefore, the ideas in the three Arabic translations of the books are not clear and the translations seem unintelligible in most parts of the books included in the SHC.

Conclusion

The model of semantic shifts analysis in this study consists of the three phases; identification, explanation, and the evaluation of the semantic shifts. The evaluation phase in the model of this study is adapted from Gutt's (2014) relevance theory framework. It consists of four conditions including: 1. consideration of context; cognitive environment of audience; 2. similarity between implicatures and explicatures; 3. achieving the intended contextual effects of the ST by audience; and 4. achieving those effects needs to cost the audience the least processing effort (see figure 6.1). This chapter presented the application of the evaluation model to cases from the SHC.

The data in the present research consist of samples from three English self-help books and their Arabic translations (SHC). Previous studies on the translation of that particular genre lack the application of theoretical frameworks to evaluate the translations; to find out if the target texts fulfil the communicative goal of such material as intended. The present study fills this research gap by applying a model adapted from the framework of the relevance theory to the analysis of semantic shifts in the SHC to evaluate the translations. The discussion in this chapter built on the findings of the SHC analysis. The findings presented in Chapters Three and Four show that the intended meanings or senses in the original texts do not share interpretive resemblance with the translations as the semantic shifts indicate sense disparities between source and target texts. Using the evaluation model, this chapter presented samples from the corpus to test the application of the four conditions adapted from the relevance theory framework to evaluate the impact of shifts on the translations.

The context of communication in translating the SHC takes place between the writers of the original books, the translators and target audience of the translations. The genre under investigation aims at persuading and changing perceptions and views of readers on the perception of life experiences. Therefore, the communicative purpose needs to be achieved in that context of communication; the contents of Arabic translations are supposed to resemble those of the original books.

Translating the concepts in the SHC depends to a large extent on the translator's awareness of the source and target languages and cognitive environments of both original texts' writers and their audience. Moreover, competence in understanding the contexts of

using abstract and spiritual concepts in the genre is also required. Based the evaluation model proposed in this study, the samples presented in this chapter show translators' failure in considering the condition of context; cognitive environment of the audience, in the translation. The equivalents provided in the translations do not resemble the senses intended by the original texts as in the cases of *misperception* and *illusory* from the book *A New Earth* (2005).

The second condition entails the importance of similarity between ST and TT implicatures and explicatures. The analysis of the SHC shows that semantic shifts of mutation and addition, in particular, result in sense changes between the original texts and their Arabic versions. Therefore, I can conclude that the translations of terms in the SHC are not successful in achieving resemblance as in the cases of *manifestation* and *divinity* where word choices of equivalents for the two concepts fail in conveying their intended senses.

Creating the same contextual effects of the ST in the TT is the third condition in the evaluation model of this study. Contextual effects mean the knowledge acquired from the communicative context; the information that the receiver learns from the sender of the message in a communicative context. They are the messages intended by the message initiator in the communicative act. In the case of the present study, they refer to ideas, concepts and suggestions presented in the SHC. One of the outcomes of the SHC analysis is mutation semantic shifts indicate that the ST and TT segments do not yield the same contextual effects. The audience of the translations would not reach the same conclusions that the original readers of the source text reach. This means that semantic

shifts lead to changing the contextual effects of the ST in the translation.

Finally, due to inconsistency in translating author-specific terms in the SHC, the processing effort is greater for the audience in order to reach an interpretation of the TT. In other words, the translations of key concepts and author-specific terms in the SHC requires large processing effort from the audience in order to obtain the senses and ideas of the original books. When a concept is translated differently within the same book, readers are confused and unable to make full use of the contents of the books.

Applying the four conditions as an evaluation tool for translations in the SHC show the possibility of pinpointing problematic aspects of a ST and at the same time, they provide useful guidelines on how to handle issues in translation. For example, considering the cognitive environment condition leads translators to look for an accurate manner of transferring a ST segment sense to a given target audience; by taking into account their level of knowledge and expectations. On the other hand, applying the condition of explicatures and implicatures similarity can guide the choice of precise equivalents that best convey the intended meanings of the original texts. Finally, achieving contextual effects with the least processing effort would be inevitably be accomplished as a result of applying the first two conditions. This confirms the interrelatedness of the four evaluation conditions in the model of semantic shifts analysis in this study. The four elements highlight the most important aspects of translation as a process. They allow translators to handle their tasks and eventually succeed in transferring the senses from one language to the other.

Conclusions and Recommendations

The purpose of this study has been to investigate the Arabic translations of English self-help books with emphasis on terminology that describe spirituality. I propose a model for semantic shifts analysis that is based on three phases: 1). identification of semantic shifts and classifying them into a taxonomy; 2). explanation of the possible causes behind the shifts; and 3). evaluation of semantic shifts from a relevance theory perspective. In order to apply that model, I created the parallel corpus of self-help books (SHC) and followed a corpus-linguistics methodology in order to analyse the translations. The findings of the analysis were both quantitative, in terms of the frequencies of the shifts, and qualitative where I described each shift type with cases from my corpus. In addition, I explained the causes behind those shifts. Finally, for the evaluation of the translations, I applied the framework of the relevance theory (RT) to the findings of the shifts analysis.

The data included in the SHC of the present study consists of five hundred and nineteen segments (appendix 1) extracted from the following books:

- Dyer, W.W. (2012). *Wishes fulfilled: Mastering the art of manifesting*. Hay House, Inc.
- Tolle, E. (2005). *A new earth: Awakening to your life's purpose*. Penguin Books.
- Chopra, D., Hay, S., Newton-John, O., Frank, R., Chopra, M. and Chopra, G. (2007). *The seven spiritual laws of success*. New World Library.

The questions underpinning the study investigated the following three issues: (a) patterns and types of semantic shifts in the translation of abstract concepts between English and Arabic; (b) causes behind those shifts; and (c) applying Relevance Theory to the findings for an evaluation of the translations.

Terminology in the self-help genre such as *ego*, *consciousness*, *meditation*, *belief*, and *the self* are especially associated with spirituality, culture, religion, beliefs, and the psychological characteristics of the readers. The purpose of the present study was the analysis of the translation of such terms, which are usually perceived differently among cultures; especially between source and target cultures of the present study. (see Chapter One). In order to find out how the differences in perception of spirituality are manifested in the translation, the analysis investigated how Arab translators rendered spiritual terminology and ideas in the SHC of English self-help books and their Arabic translations.

The first phase in my model in considering the findings of the study was to find out the patterns and frequencies of semantic shifts; identification and classification. Semantic shifts in the corpus of the present study refer to: sense changes that lead to differences between ST and TT; when the sense implied in the ST differs from the sense expressed in the TT, thus leading the TT readers to reach different conclusions from those reached by the ST readers, or causing the TT to be incomprehensible to the audience, adapted from (Klaudy, 2010). The term shifts, here, signifies cases where there is a difference or change between ST and TT senses (Kaludy, 2010). The definition emphasizes that when the TT segment carries a sense that differs from the ST segment, there exists a semantic shift. In doing so, I followed the procedures of error analysis (EA), which are: data

collection, shift identification, shift classification, explanation and evaluation. I also utilised corpus linguistics methodology to find out the patterns of semantic shifts in the translation of self-help books with emphasis on abstract concepts.

In this study, I classify the semantic shifts in the SHC into a taxonomy of three main types of semantic shifts: mutation, addition, and omission adopted from Cyrus (2009). Furthermore, I saw the need to further divide mutation shifts into three subtypes: mistranslation, incorrect literal translation, and wrong word choice. All three subtypes refer to lack of correspondence in senses between source and target texts. However, each one of the three is associated with a particular form of this lack of correspondence; wrong word choice is less effective, incorrect literal translation is related to idioms and figurative expressions and metaphors, and mistranslation is ascribed to cases of complete discrepancy in sense between ST and TT. In this manner, I was able to comprehensively describe and classify the shifts in the translations and explain them.

After the patterns of the semantic shifts were mapped into the taxonomy of semantic shifts, I applied the second phase of my modal; explanation of shifts. I attempted to explain the causes behind those shifts when dealing with abstract concepts in contexts discussing spirituality. Therefore, I inferred the causes based on the factors that can influence the translation of that particular genre. Those factors are related to: cultural differences and lexical gaps; translators' competence; and factors associated with the linguistic characteristics of the genre under investigation in terms of the semantics of the texts, and to the nature of the contents of self-help books.

The third and final phase of the present study was evaluation of the translation from a relevance theory RT perspective. I adapted four conditions from the framework of Gutt (1999, 2014): the principles of context or cognitive environment, implicatures and explicatures, processing effort, and contextual effects, and I applied them to samples from the SHC. The extent to which the conditions were followed in the translation implied the level of the relevance of the translations to the context of communication. This, in turn, showed if the translations fulfilled the communicative purposes of the original texts.

Research questions and main findings of the study

The questions underpinning the study were:

1. What are the types of semantic shifts that occur when translating spiritual and abstract ideas in self-help from English into Arabic?
2. What are the subtypes of semantic shifts that occur when translating spiritual ideas in self-help books from English into Arabic?
3. What are the possible causes of these semantic shifts?
4. From a relevance theory perspective, how can the translations be evaluated?

The main software used to investigate the SHC was the database management system MS Access. I created a database from the parallel corpus of the study, and I relied on the query function in that software. it enabled me to obtain the statistical results on types and frequencies of semantic shifts and their possible causes. One of the themes that emerged from the analysis was a taxonomy of semantic shifts that exhibited three patterns: mutation, addition, and omission. The findings of the corpus analysis can be summarized as follows: (1) mutation shifts are by far the most frequent semantic shift; (2)

mistranslation is the most frequent subtype of mutation; and (3) there is no consistency in translating key concepts in the corpus. In addition, the three patterns also share in common the fact that they create changes to the senses intended in the ST during the translation into the TT.

Mutation shifts change the sense of the abstract concepts by either disregarding collocational restrictions as in wrong word choice shifts; or by mistranslating the concepts, causing absence of the meaning of the ST, or by incorrect literal translation that made the translations appear unintelligible. Moreover, addition shifts result in unsuccessful explications, whereas omission shifts cause some loss in translations. Interestingly, the same patterns (or tendencies) are found in all three books in spite of the fact that three different translators rendered them in Arabic.

In terms of the revealing of the causes behind the semantic shifts, the analysis reveals five causes behind the semantic shifts in translating self-help terminology. They are: cultural differences, lexical gaps and untranslatability, lack of translators' knowledge, complexity of content, and author specific terms. The first three causes usually apply to translation contexts between English and Arabic as was found in other translation studies between the two languages (Catford, 1965; Baker, 1992; Saraireh, 2001; Alhihi, 2015). However, the remaining two causes are specific to the genre under investigation and are related to the nature of themes presented in self-help books. The three books included in the SHC introduce a special perception of spirituality to the readers and provide unconventional solutions to readers interested in that form of self- help. In addition, a prominent feature of the publications under investigation is the use of special author-

specific terms which have no direct equivalents in the target language. Such concepts are coined by the authors themselves and express only the intended meanings desired by them. The presence of those concepts was one of the major causes that led to semantic shifts in the present study.

I found that lack of translators' knowledge had a major perceived influence on the translators' decision. Fifty three percent of the shifts seemed to result from weakness in translators' competency. On the other hand, around five percent only of semantic shifts in the SHC were caused by cultural differences and lexical gaps. Hence, it is possible to add here that the translators' cultural and lexical lack of awareness was also a contributing factor to the unintelligible translations of such books into Arabic, especially with incorrect literal translation shifts. In my view, the simplicity of the original text does not necessarily indicate the translator's task was simple when rendering abstract spiritual concepts into Arabic in the present study. This was most apparent in dealing with author-specific terms.

Terms such as *pain-body*, *pure potentiality*, and *identification* are largely used in the SHC. They are usually used by one author throughout his publications where their meaning is only found within their contexts in the books. In the corpus analysis, twenty two percent of the shifts were a result of translators' failure in translating the author-specific terms. Moreover, the complexity of the content and the psychological and abstract nature of the ideas in the genre of self-help contributed to twenty percent of the shifts in the data.

In terms of evaluating the translations, applying the relevance theory framework to the shifts analysis revealed that translating the concepts in self-help books depends to a large

extent on the translator's awareness of the source and target languages; the cognitive environments of both original texts writers and their audience. Based on Gutt's relevance translation theory framework, it is possible to conclude that the translations of abstract concepts in self-help books into Arabic are not successful in creating the same contextual effects as those of the source English originals, as the analysis of the semantic shifts revealed. This last outcome of the analysis in the present study is supported by the following findings: (1) mutation semantic shifts indicate the ST and TT segments do not share their implicatures; (2) the cognitive environments of both ST writers and TT audience are not realized by translators; (3) due to incorrect literal translation shifts, the processing effort is larger for the audience in order to reach an interpretation of the TT; and finally (4) the contextual effects are not fully achieved in the Arabic versions of the three books due to semantic shifts in the translation.

Relating the present work to previous research

The findings of the SHC analysis in the present study are consistent with previous research on the translation of the self-help genre between English and Arabic. Kaddoura (2009) concluded that in translating concepts that describe self-help ideas, inconsistencies in using several equivalents for one concept leads to inconsistency in presenting the message of the source text. The present study supports this finding as the evaluation of the translations within the RT framework revealed that inconsistencies in the translation of key concepts impacts delivering the intended contextual effects required for translating the genre of self-help.

The findings are broadly in line with those researchers such as Goncalves (2003) who found that inadequacies in translation are not necessarily the results of encoding, but rather result from weak contextual effects. As the evaluation of the translation of the SHC shows, it is difficult to arrive at any instance of interpretive resemblance if translators do not handle the encoded information adequately.

Although these findings are generally compatible with translator training studies in that cultural differences and lexical gaps can impact the translation between English and Arabic (Salamah, 2015; AlQahtany, 2004; AlHamdallah, 1998), there are several areas in which they differ from those earlier studies in that following the RT modal in translation evaluation provided the basis of finding solutions to such problems in translation. these solutions are found in the principles of RT: awareness of cognitive environments, comprehension of implicatures and explicatures, and understanding how processing effort impacts the comprehensibility of the target texts. Applying those principles during translation will lead to reaching the intended contextual effects of the communication in the translation of texts from one language to the other.

Limitations of present research

A number of limitations have become apparent while conducting this study. First, it should be acknowledged that the present study has focused on semantic shifts identified in the Arabic translations of only three self-help books. Being restricted to three books only, the study does not claim to account for those translation shifts that may occur in other Arabic versions of other self-help books.

First, the limited size of the corpus of the translations must be acknowledged. The samples extracted from the three books amounted to 13,834 words for the Arabic corpus, whereas the English corpus word count is 11,564. Each English segment was aligned with its Arabic counterpart, creating the SHC: a parallel corpus.

Second, it should be stressed that this study has been primarily concerned with translating abstract concepts in the genre of self-help books. These are concepts that connote spiritual notions. Moreover, analysing the semantic shifts aimed to identify the patterns and tendencies that translators show in translating the genre of self-help from English into Arabic.

Third, the analysis has concentrated on identifying the semantic shifts, finding out the possible causes behind them, and applying the relevance theory framework to evaluate the translations. The researcher should make it clear that she has deliberately not investigated the strategies that translators used in the corpus.

Implications of the study

This study offers suggestive evidence for the importance of translator's awareness of the nature of the genre in terms of the themes, key concepts, and communicative purpose. Moreover, cultural understanding plays an important role in translating genres whose target readers seek advice on their lives and experiences. Cultures as well as audience knowledge of the world both impact the way people perceive self-help texts; therefore, translating the genre of self-help should consider the differences between

cultures and cognitive environments in order to succeed in translating that genre into other languages from different cultures.

This study also supports the application of the relevance theory in translation. Seeking relevance; i.e. resemblance between ST and TT, should be the primary focus of translators. This is achieved by considering the following factors: 1). context; 2). cognitive environments of original writers and target audience; 3). rendering explicatures and implicatures into the target language; and 4). aiming to provide the intended contextual effects in the translation. These considerations would guide the process of translation to achieve the aim of stating in one language what was said in another. Therefore, this study provides a practical framework (RT) in translator training to look for elements in the framework and apply them in the process of translation.

Recommendations

Possible areas for future research or investigation include the semantics of literary popular genres, such as novels written with the aim of providing self-help. The genre of self-help fiction carries the same messages embedded in non-fiction books. However, the difference between the two lies in the style of presenting the ideas through a channel of novels and stories. The events in these books usually lead the reader towards the lessons embedded in that genre.

In translator training settings, one avenue for further study would be to research training translators on applying the RT framework in their practice. Training translators on the RT application, will equip them with the guidelines necessary for the success of their

translation practice. The framework combines four important elements that would facilitate rendering texts between languages from different cultures, thus providing solutions to issues of untranslatability.

Conclusion

In addition to the provision of some directions for future research, this study has made three major contributions to the literature on shifts analysis in translation.

Firstly, analysing translation shifts in a corpus of a special genre, 'self-help books', using the well-known error analysis approach and applying corpus linguistics tools for the first time in this type of work and to that type of data. The shifts were classified into a clear taxonomy of types that allowed for achieving insights into the nature of shifts that occur in translation between English and Arabic. Furthermore, this taxonomy can be used in investigating other genres.

Secondly, the study also added new insights into the various explanations of semantic shifts in translated works. It used earlier research on translation errors and translator training and added further explanations that can enhance understanding various factors that can causes errors and shifts in translation between English and Arabic.

Finally, the study applied the relevance theory in the evaluation of the shifts, for the first time in this field of investigation. The advantage of this approach lies in that it contains a set of conditions that ensure translation with accuracy taking into account context, cognitive environment, implicatures and explicatures, and contextual effects will cover all

the aspects necessary for successful communication. Thus, allowing us to achieve the ultimate goal and communicative purpose of every translation task.

Appendices

Appendix 1: Microsoft Access SHC Database

Appendix 2: English samples

Appendix 3: Arabic samples

Appendix 1: Microsoft Access SHC Database

59	A NEW EARTH Page 128	This is why many of the wisest, most enlightened men and women on our plane once had a heavy painbody.	هذا هو السبب في أن أكثر الناس الحكماء وأكثرهم إنسانية، أكثرهم مثقورين عقلياً، على كوكبنا ، لكن لديهم في مرة من لمحات محد إلى عقل .	Addition	Mistranslation	LTK
60	A NEW EARTH Page 129	This is why many of the wisest, most enlightened men and women on our plane once had a heavy painbody.	وهذا هو السبب في أن أكثر الناس الحكماء وأكثرهم إنسانية، أكثرهم مثقورين عقلياً، على كوكبنا ، لكن لديهم في مرة من لمحات محد إلى عقل .	Addition	Mistranslation	LTK
61	A NEW EARTH Page 128	Regardless of what you say or do or what face you show to the world, your mental-emotional state can't be concealed. Every human being emanates an energy field that corresponds to his or her inner state.	بغض النظر عما نقوله ، أو فعله ، أو عن الوجه الذي نري به العالم ، فإن حالته النفسية لا يمكن أن تخفى. فكل من كان يطلق مصطلحاً للشيء، فليخفيته في عقله أو حالته الداخلية.	Mutation	Wrong word choice	LTK
62	A NEW EARTH Page 129	Regardless of what you say or do or what face you show to the world, your mental-emotional state can't be concealed. Every human being emanates an energy field that corresponds to his or her inner state.	بغض النظر عما نقوله ، أو فعله ، أو عن الوجه الذي نري به العالم ، فإن حالته النفسية لا يمكن أن تخفى. فكل من كان يطلق مصطلحاً للشيء، فليخفيته في عقله أو حالته الداخلية.	Mutation	Mistranslation	LTK
63	A NEW EARTH Page 128	and most people can sense it, although they may feel someone else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person.	وعلى الناس يمكن أن يشعروا بذلك ، مع أنهم قد يشعرون بذلك بغير وعي. لكن بغض النظر عن وعيهم (أو عدم وعيهم) ، فإنهم لا يشعرون أنهم لا يشعرون بذلك. بل إنهم يجدون أنفسهم في حالة ذهنية معينة.	Addition	Explication (absence of Arabic equivalent)	LG
64	A NEW EARTH Page 128	Some people are most clearly aware of it when they first meet someone, even before any words are exchanged. A little later, however, words take over the relationship and with words come the roles that most people play. Attention then moves to the realm of mind, and the ability to sense the other person's energy field becomes greatly diminished. Nevertheless, it is still felt on an	بعض الناس يستطيعون بشكل جيد لهذا الأمر ، عندما يلتقون بشخص ما لأول مرة. وفي وقت قليل لن يتبادل أي كلمات. تأتي الأثر التي لأدبها معظم الناس بشكل الانشغال بعد ذلك إلى حين لاحق ، و تصبح الحساسية للشعور بالشخص الآخر وبمحيط حالته أقل بكثير ، مع أنها ما تزال موجودة على طبيعتها. في المرة القادمة	Mutation	Mistranslation	CC
65	A NEW EARTH Page 129	Some people are most clearly aware of it when they first meet someone, even before any words are exchanged. A little later, however, words take over the relationship and with words come the roles that most people play. Attention then moves to the realm of mind, and the ability to sense the other person's energy field becomes greatly diminished. Nevertheless, it is still felt on an	بعض الناس يستطيعون بشكل جيد لهذا الأمر ، عندما يلتقون بشخص ما لأول مرة. وفي وقت قليل لن يتبادل أي كلمات. تأتي الأثر التي لأدبها معظم الناس بشكل الانشغال بعد ذلك إلى حين لاحق ، و تصبح الحساسية للشعور بالشخص الآخر وبمحيط حالته أقل بكثير ، مع أنها ما تزال موجودة على طبيعتها. في المرة القادمة	Mutation	Wrong word choice عطف/	LTK
66	A NEW EARTH Page 128	When you realize that pain-bodies unconsciously seek more pain, that is to say that they want something bad to happen, you will understand that many traffic accidents are caused by drivers whose pain-bodies are active at the time. When two drivers with active pain-bodies arrive at an intersection at the same time, the likelihood of an accident is many times greater than under normal circumstances. Unconsciously they both want the accident to happen. The role of pain-bodies in traffic accidents is most obvious in the phenomenon called "road rage," when drivers become physically violent often over a trivial matter such as someone in front of them driving too slowly.	وعندما أدرك أن البعض أنهم يبحث عن مزيد من الألم بدلاً من التخلص منها، فإنهم يدركون حقيقة أن الكثير منهم يريدون المزيد من الألم. عندما يلتقون بشخص ما لأول مرة، وفي وقت قليل لن يتبادل أي كلمات. تأتي الأثر التي لأدبها معظم الناس بشكل الانشغال بعد ذلك إلى حين لاحق ، و تصبح الحساسية للشعور بالشخص الآخر وبمحيط حالته أقل بكثير ، مع أنها ما تزال موجودة على طبيعتها. في المرة القادمة	Mutation	Literal Translation	LTK
67	A NEW EARTH Page 128	Main acts of violence are committed by "normal" people who temporarily turn into maniacs. All over the world at court proceedings you hear the defense lawyers say, "This is totally out of character," and the accused, "I don't know what came over me."	إن أكثر الناس أصلهم لطيف ، ولكنهم ليس (صائرون) يائسون بشكل بولت إلى اليوم يمكن أن يكون من الممكن أن يكون ليس منحنياً. وهذا هو الشيء الذي يشبه الجنون عندما يمكنك أن تتعلم حساسية الشياطين (فيها) أحياناً خارج عن الشخصية بدلاً من الشعور بكونك (لست لأدري ماذا حصل لي)	Mutation	Wrong word choice	LTK
68	A NEW EARTH Page 129	To my knowledge so far, no defense lawyer has said to the judge – although the day may not be far off – "This is a case of diminished responsibility. My client's pain-body was activated, and he did not know what he was doing. In fact, he didn't do it. His pain-body did." Does this mean that people are not responsible for what they do when possessed by the pain body? My answer is: how can they	وحسب معرفتي حتى لم يبق أي من محامي الدفاع القضاة مع أن اليوم يمكن أن يكون من الممكن أن يكون ليس منحنياً. وهذا هو الشيء الذي يشبه الجنون عندما يمكنك أن تتعلم حساسية الشياطين (فيها) أحياناً خارج عن الشخصية بدلاً من الشعور بكونك (لست لأدري ماذا حصل لي)	Mutation	Literal Translation	LTK
69	A NEW EARTH Page 130	day may not be far off – "This is a case of diminished responsibility. My client's pain-body was activated, and he did not know what he was doing. In fact, he didn't do it. His pain-body did." Does this mean that people are not responsible for what they do when possessed by the pain-body? My answer is: how can they	وحسب معرفتي حتى لم يبق أي من محامي الدفاع القضاة مع أن اليوم يمكن أن يكون من الممكن أن يكون ليس منحنياً. وهذا هو الشيء الذي يشبه الجنون عندما يمكنك أن تتعلم حساسية الشياطين (فيها) أحياناً خارج عن الشخصية بدلاً من الشعور بكونك (لست لأدري ماذا حصل لي)	Mutation	Mistranslation	ASC
70	A NEW EARTH Page 129	How can you be responsible when you are unconscious, when you don't know what you are doing? However, in the greater scheme of things, human beings are meant to evolve into conscious beings.	كيف يمكن أن تكون مسؤولاً عندما تكون غير واعٍ، عندما لا تعرف ما تفعله؟	Addition And Mutation	Mistranslation	LTK

71	A NEW EARTH Page 129	and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture. and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture.	أنا الذين لا يظهرون ذلك سوف يعانون من عواقب اللاوعي. إنهم خارج الخطط المستقيم الذي يتشبه مع جوار الظلم في الظلم وحتى لو كان ذلك صحيحاً نسبياً فمن وجهة نظر أوسع لا يمكن أن تكون خارج الخط المستقيم الذي يتشبه مع ظلم الظلم وحتى المبدأ اللاوعي الذي يخلق هذه المبدأ يظهر أن جوهر ذلك الظلم ، فعندما لا يستطيع أن تتحمل دائرة المصلحة التي لا نهاية لها أكثر ، فإنك تبدأ بالظلم. وذلك فإن جسد الأمم يستأنسك. مكنه الضرورة الأكثر.	Mutation	Mistranslation	ASC
72	A NEW EARTH Page 130	are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture. and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture.	أنا الذين لا يظهرون ذلك سوف يعانون من عواقب اللاوعي. إنهم خارج الخطط المستقيم الذي يتشبه مع جوار الظلم في الظلم وحتى لو كان ذلك صحيحاً نسبياً فمن وجهة نظر أوسع لا يمكن أن تكون خارج الخط المستقيم الذي يتشبه مع ظلم الظلم وحتى المبدأ اللاوعي الذي يخلق هذه المبدأ يظهر أن جوهر ذلك الظلم ، فعندما لا يستطيع أن تتحمل دائرة المصلحة التي لا نهاية لها أكثر ، فإنك تبدأ بالظلم. وذلك فإن جسد الأمم يستأنسك. مكنه الضرورة الأكثر.	Mutation	Mistranslation	LTK
73	A NEW EARTH Page 131	are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture. and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture.	أنا الذين لا يظهرون ذلك سوف يعانون من عواقب اللاوعي. إنهم خارج الخطط المستقيم الذي يتشبه مع جوار الظلم في الظلم وحتى لو كان ذلك صحيحاً نسبياً فمن وجهة نظر أوسع لا يمكن أن تكون خارج الخط المستقيم الذي يتشبه مع ظلم الظلم وحتى المبدأ اللاوعي الذي يخلق هذه المبدأ يظهر أن جوهر ذلك الظلم ، فعندما لا يستطيع أن تتحمل دائرة المصلحة التي لا نهاية لها أكثر ، فإنك تبدأ بالظلم. وذلك فإن جسد الأمم يستأنسك. مكنه الضرورة الأكثر.	Mutation	Mistranslation	LTK
74	A NEW EARTH Page 132	are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture. and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true. From a higher perspective, it's not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anyone, you being ?? to awaken. So the pain-body too has its necessary place in the larger picture.	أنا الذين لا يظهرون ذلك سوف يعانون من عواقب اللاوعي. إنهم خارج الخطط المستقيم الذي يتشبه مع جوار الظلم في الظلم وحتى لو كان ذلك صحيحاً نسبياً فمن وجهة نظر أوسع لا يمكن أن تكون خارج الخط المستقيم الذي يتشبه مع ظلم الظلم وحتى المبدأ اللاوعي الذي يخلق هذه المبدأ يظهر أن جوهر ذلك الظلم ، فعندما لا يستطيع أن تتحمل دائرة المصلحة التي لا نهاية لها أكثر ، فإنك تبدأ بالظلم. وذلك فإن جسد الأمم يستأنسك. مكنه الضرورة الأكثر.	Mutation	Wrong word choice/ (اختيار) (مفهوم)	CC
75	A NEW EARTH Page 129	PRESENCE	المصدر			
76	A NEW EARTH Page 129	A woman in her thirties came to see me. As she greeted me, I could sense the pain behind her polite and superficial smile. She started telling me her story, and within one second her smile changed into a grimace of pain. Then, she began to sob uncontrollably.	أمرأة في الثلاثينات من عمرها أتت لرائتي ، استقبلت أن نفس الأم التي تظهر رد ، بلطفياً لمعية لمصلحة. بدأت الأمر لتدري نفسي ، وخلال ثنية واحدة تحولت لبشاشتي التي لن ينتج من الأم ، ولقي تكثيري بين القضاة دون أن تتغير النمط على نفسي .	Addition	Explication	LTK
77	A NEW EARTH Page 129	She said she felt lonely and unfulfilled. There was much anger and sadness. As a child she had been abused by a physically violent father.	قالت لي شعرت بهزلة والإحباط وكان الغضب والحرمان يتكثران كشما كاشفاً كنت لا ترحب للمف المحدثي على يد والدها	Mutation	Mistranslation	LTK
78	A NEW EARTH Page 130	I saw quickly that her pain was not caused by her present life circumstances but by an extraordinarily heavy pain-body. Her pain-body had become the filter through which she viewed her life situation. She was not yet able to see the link between the emotional pain and her thoughts, being completely identified with both. She could not yet see that she was feeding the pain-body with her thoughts. In other words, she lived with the burden of a deeply unhappy self.	واستقبلت أن اكتف بطور ة أن فهم لم يكن بسبب ظروف جديها الحالية ، بل بسبب ألم قتل غير عادي. لقد أصبح جسد أليها المشغاة التي أصبحت تتغير من خلالها إلى رافق جديها ، فذكر كذا بعد أن ترى أن رابط بين الألم للثورة في الكهف ها ، أليها متعلقة بنشاط مع التشنج لم تكن قادرة بعد على أن تتكيف أليها بتدريج جسد الألم بالتفكير في عائلته ومهما عدم تقبل من نفس طبيعة نفسها	Mutation	Wrong word choice (إر) (مفهوم)	LTK
79	A NEW EARTH Page 131	I saw quickly that her pain was not caused by her present life circumstances but by an extraordinarily heavy pain-body. Her pain-body had become the filter through which she viewed her life situation. She was not yet able to see the link between the emotional pain and her thoughts, being completely identified with both. She could not yet see that she was feeding the pain-body with her thoughts. In other words, she lived with the burden of a deeply unhappy self.	واستقبلت أن اكتف بطور ة أن فهم لم يكن بسبب ظروف جديها الحالية ، بل بسبب ألم قتل غير عادي. لقد أصبح جسد أليها المشغاة التي أصبحت تتغير من خلالها إلى رافق جديها ، فذكر كذا بعد أن ترى أن رابط بين الألم للثورة في الكهف ها ، أليها متعلقة بنشاط مع التشنج لم تكن قادرة بعد على أن تتكيف أليها بتدريج جسد الألم بالتفكير في عائلته ومهما عدم تقبل من نفس طبيعة نفسها	Mutation	Mistranslation	LTK

96	A NEW EARTH Page 132	A few minutes after my visitor left, a friend arrived to drop something off. As soon as she came into the room she said, "What happened here? The energy feels heavy and murky. It almost makes me feel sick. You need to open the windows, burn some incense." I explained that I had just witnessed a major release in someone with a very dense pain-body and that what she felt must be some of the energy that was released during our session.	بعد دقائق قليلة من مغادرتي و زارني ، وصلت صديقة لتقول لي ما حدث فطقت هذه الصديقة الغيرة قلقت : (ماذا حدث هنا) ؟ الطاقة ثقيلة كالسحب ، أشعر بمرض ، يجب فتح النوافذ وإخراج بعض الهواء (لما حدث هنا) ؟ شعرت هنا في البيت أنه كثر رائحة الكافور فوجدت أنه قهقرياً ، وبدأ هو السبب الذي أشعر به داخل الطاقة الموجودة في الغرفة بعد الجلسة مع تلك المرأة	Mutation	Literal Translation	LTK
97	A NEW EARTH Page 131	My friend, however, didn't want to stay and listen. She wanted to get away as soon as possible. I opened the windows and went out to have dinner at a small Indian restaurant nearby. What happened there was a clear, further confirmation of what I already know: that on some level, all seemingly individual human pain-bodies are connected. Although the form this particular confirmation took did come as a shock.	أما صديقي فلم يبق هنا أن نحضر ونستمع بل أرادت أن نغادر على الفور فقلت يجب أن نخرج لتناول طعامنا في مطعم هندي صغير في الحي و ربما حدث هناك كل حاجة ، ونسحقه ونسحقه جثثنا مرة ثانية ؟ إنه إلى درجة ما ، كل أصداء الألم البرية القوية متزايدة بشكل ظاهر ومع تلك فإن التعلق الذي اعتنقته هذه المرأة بالصحيد لم يكن مسددة.	Mutation	Mistranslation	LTK
98	A NEW EARTH Page 132	My friend, however, didn't want to stay and listen. She wanted to get away as soon as possible. I opened the windows and went out to have dinner at a small Indian restaurant nearby. What happened there was a clear, further confirmation of what I already know: that on some level, all seemingly individual human pain-bodies are connected. Although the form this particular confirmation took did come as a shock.	أما صديقي فلم يبق هنا أن نحضر ونستمع بل أرادت أن نغادر على الفور فقلت يجب أن نخرج لتناول طعامنا في مطعم هندي صغير في الحي و ربما حدث هناك كل حاجة ، ونسحقه ونسحقه جثثنا مرة ثانية ؟ إنه إلى درجة ما ، كل أصداء الألم البرية القوية متزايدة بشكل ظاهر ومع تلك فإن التعلق الذي اعتنقته هذه المرأة بالصحيد لم يكن مسددة.	Mutation	Mistranslation	LTK
99	A NEW EARTH Page 135	UNHAPPINESS	الغممة			
100	A NEW EARTH Page 135	Not all unhappiness is of the pain-body. Some of it is new unhappiness, created whenever you are out of alignment with the present moment, when the Now is denied in one way or another.	ليس جميع الألم سبب كل الغممة ، فبعض الغممة جديدة في وقتها في كل مرة كنت فيها الحظ السيئ	Omission	Mistranslation (out of) was not translated resulting in opposite meaning	CC
101	A NEW EARTH Page 136	Not all unhappiness is of the pain-body. Some of it is new unhappiness, created whenever you are out of alignment with the present moment, when the Now is denied in one way or another.	ليس جميع الألم سبب كل الغممة ، فبعض الغممة جديدة في وقتها في كل مرة كنت فيها الحظ السيئ	Mutation	Mistranslation	ASC
102	A NEW EARTH Page 135	When you recognize that the present moment is always already the case and therefore inevitable, you can bring an uncompromising inner "yes" to it and so not only create no further unhappiness, but, with inner resistance gone, find yourself empowered by Life itself.	عندما تدرك أن اللحظة الزائلة هي الحال التي أنت عليها والتي يصعب عليك أن تتسلسل ب (عدم) للاحقة فتمسك لتدركه وإلا تعلق غممة أكثر ولكن مع دفع القوية الداخلية ، فذلك تجد نفسك بالحيوية نفسها			
103	A NEW EARTH Page 136	When you recognize that the present moment is always already the case and therefore inevitable, you can bring an uncompromising inner "yes" to it and so not only create no further unhappiness, but, with inner resistance gone, find yourself empowered by Life itself.	عندما تدرك أن اللحظة الزائلة هي الحال التي أنت عليها والتي يصعب عليك أن تتسلسل ب (عدم) للاحقة فتمسك لتدركه وإلا تعلق غممة أكثر ولكن مع دفع القوية الداخلية ، فذلك تجد نفسك بالحيوية نفسها	Mutation	Mistranslation (وطني) (أي ذلك لا...الحظ...بل)	LTK
104	A NEW EARTH Page 137	When you recognize that the present moment is always already the case and therefore inevitable, you can bring an uncompromising inner "yes" to it and so not only create no further unhappiness, but, with inner resistance gone, find yourself empowered by Life itself.	عندما تدرك أن اللحظة الزائلة هي الحال التي أنت عليها والتي يصعب عليك أن تتسلسل ب (عدم) للاحقة فتمسك لتدركه وإلا تعلق غممة أكثر ولكن مع دفع القوية الداخلية ، فذلك تجد نفسك بالحيوية نفسها	Mutation	Mistranslation	CC
105	A NEW EARTH Page 136	The pain-body's unhappiness is always clearly out of proportion to the apparent cause. In other words, it is an overreaction. This is how it is recognized, although not usually by the sufferer... the person possessed.	إن غممة جسد الألم أكثر من اللازم دالنا خارج حصة السبب الظاهر ، وبذلك ألم في أي ردة فعله ، فذلك ليس من قبل من يعانون غممة ، وإنما من قبل الشخص الذي تتحضر عليه.	Mutation	Mistranslation	ASC
106	A NEW EARTH Page 137	The pain-body's unhappiness is always clearly out of proportion to the apparent cause. In other words, it is an overreaction. This is how it is recognized, although not usually by the sufferer... the person possessed.	إن غممة جسد الألم أكثر دالنا خارج حصة السبب الظاهر ، وبذلك ألم في أي ردة فعله ، فذلك ليس من قبل من يعانون غممة ، وإنما من قبل الشخص الذي تتحضر عليه.	Mutation	Wrong word choice	LTK
107	A NEW EARTH Page 138	The pain-body's unhappiness is always clearly out of proportion to the apparent cause. In other words, it is an overreaction. This is how it is recognized, although not usually by the sufferer... the person possessed.	إن غممة جسد الألم أكثر دالنا خارج حصة السبب الظاهر ، وبذلك ألم في أي ردة فعله ، فذلك ليس من قبل من يعانون غممة ، وإنما من قبل الشخص الذي تتحضر عليه.	Addition	Wrong word choice	LTK
108	A NEW EARTH Page 136	Someone with a heavy pain-body easily finds reasons for being upset, angry, hurt, sad, or fearful. Relatively insignificant things that someone else would shrug off with a smile or not even notice become the apparent cause of intense strug off with a smile or not even notice become the apparent cause of intense	من يمكن جسد ألمه أن تعلق أسبابا بسيطة لكيهم من عطفين ، عاطفتين ، محروطين ، محزونين أو حزينين ، ويمكنهم قبل الأشياء القوية التي يمكن للشخص الآخر أن يتجاهلها ببساطة ، أو يمكن ألا يلاحظها ، قد الأشياء تتسبب السبب الظاهر الغممة القوية			
109	A NEW EARTH Page 136	They are, of course, not the true cause but only act as a trigger. They bring back to life the old accumulated emotion. The emotion then moves into the head and amplifies and energizes the egoic mind structures.	إنها بالطبع ليست السبب الحقيقي وإنما هي مجرد زناد ، إنها تيقظ الغممة السدودة التي تتعلق بعد تلك التي ألز الأرباب للشخص أو أقيمت الآن الطاقة وتلتقي.	Mutation	Wrong word choice	LTK

		This mean the pain-body cannot use you anyone and renew itself through you. The old emotion may then still live in you for a while and come up periodically. It may also still occasionally trick you into identifying with it again and thus obscure the knowing, but not for long.			هذا يعني ان جسد الالم لا يستطيع ان يبدخلك اكثر من ذلك وان يجد نفسه من خلالك اما المشاعر القديمة فربما تبقى جسدك لفترة وتتكاثر من حين الى اخر وقد تثير تحديدا في مشيئة في احدى احدى تلك لحظات معها مرة ثانية ، وهذا يمكن ان يجعل العزلة غامضة ولكن اليس الى وقت طويل.	Mutation	Wrong word choice	CC
124	A NEW EARTH Page 144				وهذا يعني ان جسد الالم لا يستطيع ان يبدخلك اكثر من ذلك وان يجد نفسه من خلالك اما المشاعر القديمة فربما تبقى جسدك لفترة وتتكاثر من حين الى اخر وقد تثير تحديدا في مشيئة في احدى احدى تلك لحظات معها مرة ثانية ، وهذا يمكن ان يجعل العزلة غامضة ولكن اليس الى وقت طويل.	Mutation	Mistranslation	ASC
125	A NEW EARTH Page 145	This mean the pain-body cannot use you anyone and renew itself through you. The old emotion may then still live in you for a while and come up periodically. It may also still occasionally trick you into identifying with it again and thus obscure the knowing, but not for long.			وهذا يعني ان جسد الالم لا يستطيع ان يبدخلك اكثر من ذلك وان يجد نفسه من خلالك اما المشاعر القديمة فربما تبقى جسدك لفترة وتتكاثر من حين الى اخر وقد تثير تحديدا في مشيئة في احدى احدى تلك لحظات معها مرة ثانية ، وهذا يمكن ان يجعل العزلة غامضة ولكن اليس الى وقت طويل.	Mutation	Mistranslation	ASC
126	A NEW EARTH Page 144	Not projecting the old emotion into situations means facing it directly within yourself. It may not be pleasant, but it won't kill you. Your Presence is more than capable of containing it. The emotion is not who you are.			ان يمتد الصبر على المشاعر القديمة ، لا يعني الصبر لمرور وقتك بسلام بل يعني ان تلتصق بالمشاعر القديمة ، ان تكون سلفا ، ولكي ياتي ان يفتح لك المشاعر التي لم تكن لتتصور انك ستعيشها.	Mutation	Mistranslation	LTK
127	A NEW EARTH Page 144	When you feel the pain-body, don't fall into the error of thinking there is something wrong with you. Making yourself into a problem –the ego loves that. The knowing needs to be followed by accepting. Anything else will obscure it again. Accepting means you allow yourself to feel whatever it is you are feeling at that moment. It is part of the is-ness of the Now.			عندما تشعر بجسد الالم لا تقع في خطأ التفكير ان هناك خطأ بك فربما تفكر في مشكلة هو اكثر ما تحبها الا وان المعرفة تحتاج الى قول بصدق وان اي شيء سوف يجعلنا غامضة مرة اخرى ان القول يعني ان نسمع لفعلك ان نشعر بالشيء الذي نشعر به في تلك اللحظة انه جزء من كلان (الآن)...	Mutation	Mistranslation	LTK
128	A NEW EARTH Page 145	When you feel the pain-body, don't fall into the error of thinking there is something wrong with you. Making yourself into a problem –the ego loves that. The knowing needs to be followed by accepting. Anything else will obscure it again. Accepting means you allow yourself to feel whatever it is you are feeling at that moment. It is part of the is-ness of the Now.			عندما تشعر بجسد الالم لا تقع في خطأ التفكير ان هناك خطأ بك فربما تفكر في مشكلة هو اكثر ما تحبها الا وان المعرفة تحتاج الى قول بصدق وان اي شيء سوف يجعلنا غامضة مرة اخرى ان القول يعني ان نسمع لفعلك ان نشعر بالشيء الذي نشعر به في تلك اللحظة انه جزء من كلان (الآن)...	Mutation	Wrong word choice	LTK
129	A NEW EARTH Page 146	When you feel the pain-body, don't fall into the error of thinking there is something wrong with you. Making yourself into a problem –the ego loves that. The knowing needs to be followed by accepting. Anything else will obscure it again. Accepting means you allow yourself to feel whatever it is you are feeling at that moment. It is part of the is-ness of the Now.			عندما تشعر بجسد الالم لا تقع في خطأ التفكير ان هناك خطأ بك فربما تفكر في مشكلة هو اكثر ما تحبها الا وان المعرفة تحتاج الى قول بصدق وان اي شيء سوف يجعلنا غامضة مرة اخرى ان القول يعني ان نسمع لفعلك ان نشعر بالشيء الذي نشعر به في تلك اللحظة انه جزء من كلان (الآن)...	Mutation	Mistranslation	ASC
130	A NEW EARTH Page 144	You can't argue with what is. Well, you can, but if you do, you suffer. Through allowing, you become what you are: vast, spacious. You become whole. You are not a fragment anymore, which is how the ego perceives itself. Your true nature emerges, which is one with the nature of God.			انك لا تستطيع ان تجعل فيما يكونه الشيء محدثا، بل يمكنك انك انما افعلت ذلك من خلال السماح لصنعك انت من كلان. تصبح كلاما بعد ما تأكل انت غير ما ترى الا انك انك طبيعة خالية تترك ... طبيعة توحده مع طبيعة الاله.	Mutation	Mistranslation	ASC
131	A NEW EARTH Page 144	Jesus points to this when he says, "Be ye whole, even as your Father in Heaven is whole. New Testament 5 "Be ye perfect" is mistranslation of the original Greek word, which means whole. This is to say, you don't need to become whole, but be what you already are – with or without the pain-body.			يشير لسميح الى هذا عند قول (كورنا اننا كلنا كل ان كلنا الذي في السموات كل كلنا) في الحديث (الحديث) سواء كرحمة عزيزة (قورنا كلنا) عن الكلمة الاصلية (الارثوية التي تعني (الكل) وكل. انك امت بحاجة اني ان تكون (كل) وكل (كل) هو انت ، ولتسمع ان ترون جسد الالم.		Wrong choice of word (من نفسك: مصدرك لنفسك)	ASC
132	Wishes fulfilled page 43	CHAPTER ONE: CHANGING YOUR CONCEPT OF YOURSELF			تغيير مفهومك عن نفسك	Mutation		ASC
133	Wishes fulfilled page 43	"Health, wealth, beauty, and genius are not created; they are only manifested by the arrangement of your mind—that is, by your concept of yourself, and your concept of yourself is all that you accept and consent to as true."			الصحوة: الثروة والجمال والتذكير: بل تفكر بصفك بل تفكر من خلال مفهومك "من نفسك ، ومفهومك عن نفسك هو كل ما تأكله وتوافق على انه صحيح	Mutation	Wrong word choice	ASC
134	Wishes fulfilled page 43	There's a level of awareness available to you that you are probably unfamiliar with.			هناك مستوى من الإدراك متاح لك ، ولكن من التخليق انه غير متأكد لديك.	Mutation	Wrong word choice	LTK
135	Wishes fulfilled page 43	It extends upward and transends the ordinary level of consciousness that you're most accustomed to.			وهو يمتد أعلى ويخضع للدرجة العادية من الوعي التي اعتدت عليها غالبا.	Mutation	Literal translation	LTK
136	Wishes fulfilled page 43	At this higher plane of existence, which you and every human being who has ever lived can access at will, the fulfillment of wishes is not only probable—it is guaranteed.			في هذا المستوى الأعلى من الوجود والتي بإمكانك انت و اي انسان على حد الحدا ان يبلغه بآرادة ، لا يكون تحقيق ال رغبات محتملا فقط ، بل محسوبا باليقين.	Mutation	Wrong word choice	ASC
137	Wishes fulfilled page 44	At this higher plane of existence, which you and every human being who has ever lived can access at will, the fulfillment of wishes is not only probable—it is guaranteed.			في هذا المستوى الأعلى من الوجود ، والتي بإمكانك انت و اي انسان على حد الحدا ان يبلغه بآرادة ، لا يكون تحقيق ال رغبات محتملا فقط ، بل محسوبا باليقين.	Mutation	Mistranslation	LTK
138	Wishes fulfilled page 44	This chapter is simply a preparation for entering into that realm wherein you have much more say over what comes into your life than you might have			هذا الفصل ببساطة إعداد لك من أجل القول انك من الآن فصاعدا سيكون لك على الكلمة تأثيرا على ما يدور في حياتك اكثر مما كنت تتصور.	Mutation	Mistranslation	LTK

157	Wishes fulfilled page 45	It implies that you fit in, study hard, follow the rules, take care of your obligations, fill out the forms, pay your taxes, get a job, and do what every law-abiding citizen does; and then you retire, play with your grandchildren, and I want to emphasize that there is absolutely nothing wrong with this scenario—it is perfectly fine—but if it were completely acceptable for you, you wouldn't be reading this book.	إنها تعترض عليك أن تتبنى الدنيا ، وأن تكون من جحش قنص القوي بعد ، تقيم أوجيات ، تملأ الأستمرات ، تبيع الميراث ، تحصل على عمل ، تؤدي كل ما وظيفه على أن يكون يحترم القوانين ، تتقدم وتلتزم مع الحقائق في ميراث .	Mutation	Mistranslation	LTK
158	Wishes fulfilled page 45	Extraordinary encompasses most of ordinary, since we all live in the same physical world.	أريد التذكير هنا على أنه جسد لا يوجد عيب في كل منا الفسار ، إنه جسد أحد النحل ، لكن لا تكن مغروراً بالجمال البشري لأنه لا يمكن أن يكون مثلك	Mutation	Mistranslation	LTK
159	Wishes fulfilled page 45	Extraordinary encompasses most of ordinary, since we all live in the same physical world.	إن الخارج عن الملوك يتضمن سبط ملوك ، بما لنا جميعا نموتل في هذا السبط الذي نأتم .			
160	Wishes fulfilled page 45	There will be forms to fill out, rules that demand our obedience, bills to pay, and family obligations to attend to.	يكون هناك جسد الاستمرات مملأ ، أو بعد تقبل بها ، أو التي ننشئها ، وحيث لسيرة حضرها ،	Mutation	Mistranslation	LTK
161	Wishes fulfilled page 45	But extraordinary consciousness is associated with your soul, that invisible, boundaryless energy that looks out from behind your eyeballs and has very different interests than your ordinary self does.	لكن الوعي الخارج عن الملوك يرتبط بروحك ، تلك الشيء الخفي ، والاطقة التي لا حدود لها والتي تظهر من وراء عينيك ولها اهتمامات مختلفة تماماً عن تلك التي يمتلكها السطح الذي يحيط بسن الملوك.	Mutation	Wrong word choice	ASC
162	Wishes fulfilled page 46	But extraordinary consciousness is associated with your soul, that invisible, boundaryless energy that looks out from behind your eyeballs and has very different interests than your ordinary self does.	لكن الوعي الخارج عن الملوك يرتبط بروحك ، تلك الشيء الخفي ، والاطقة التي لا حدود لها والتي تظهر من وراء عينيك ولها اهتمامات مختلفة تماماً عن تلك التي يمتلكها السطح الذي يحيط بسن الملوك.	Mutation	Wrong word choice	LTK
163	Wishes fulfilled page 47	But extraordinary consciousness is associated with your soul, that invisible, boundaryless energy that looks out from behind your eyeballs and has very different interests than your ordinary self does.	لكن الوعي الخارج عن الملوك يرتبط بروحك ، تلك الشيء الخفي ، والاطقة التي لا حدود لها والتي تظهر من وراء عينيك ولها اهتمامات مختلفة تماماً عن تلك التي يمتلكها السطح الذي يحيط بسن الملوك.	Addition	Explication	
164	Wishes fulfilled page 46	The ideal of your soul, the thing that it yearns for, is not more knowledge. It is not interested in comparison, nor winning, nor light, nor ownership, nor even happiness.	إن الشئ الأعلى لروحك ، أي الشيء الذي تتوق إليه ، ليس المزيد من المعرفة ، إنها ليست مهمة بالمعنى ، ولا الأمور ، ولا الفوز ، ولا الشك ، ولا حتى السعادة .	Mutation	Mistranslation	ASC
165	Wishes fulfilled page 47	The ideal of your soul, the thing that it yearns for, is not more knowledge. It is not interested in comparison, nor winning, nor light, nor ownership, nor even happiness.	إن الشئ الأعلى لروحك ، أي الشيء الذي تتوق إليه ، ليس المزيد من المعرفة ، إنها ليست مهمة بالمعنى ، ولا الأمور ، ولا الفوز ، ولا الشك ، ولا حتى السعادة .	Mutation	Mistranslation	LTK
166	Wishes fulfilled page 46	The ideal of your soul is space, expansion, and immensity, and the one thing it needs more than anything else is to be free to expand, to reach out and to embrace the infinite.	هو أن تكون جزء في السديكي تشمل وتقبل الحقيقة .	Mutation	Mistranslation	CC
167	Wishes fulfilled page 46	Why? Because your soul is infinity itself. It has no restrictions or limitations—it resists being fenced in—and when you attempt to contain it with rules and obligations, it is miserable.	لماذا؟ لأن روحك لا ينهاية في حد ذاتها ليس لها حدود ولا حدود لروحك ، وعندما نحاول أن نحصرها ضمن القواعد والواجبات فنتجع بئسها .	Mutation	Wrong word choice	CC
168	Wishes fulfilled page 47	Why? Because your soul is infinity itself. It has no restrictions or limitations—it resists being fenced in—and when you attempt to contain it with rules and obligations, it is miserable.	لماذا؟ لأن روحك لا ينهاية في حد ذاتها ليس لها حدود ولا حدود لروحك ، وعندما نحاول أن نحصرها ضمن القواعد والواجبات فنتجع بئسها .	Mutation	Mistranslation	CC
169	Wishes fulfilled page 48	Why? Because your soul is infinity itself. It has no restrictions or limitations—it resists being fenced in—and when you attempt to contain it with rules and obligations, it is miserable.	لماذا؟ لأن روحك لا ينهاية في حد ذاتها ليس لها حدود ولا حدود لروحك ، وعندما نحاول أن نحصرها ضمن القواعد والواجبات فنتجع بئسها .	Mutation	Wrong word choice	CC
170	Wishes fulfilled page 46	Your invisible self is extraordinary because it is a fragment of the universal soul, which is infinite.	إن نفسك الخفية المنفردة خارجة عن الملوك لأنها جزء من الروح الكلية والتي هي اللانهاية .	Mutation	Wrong word choice	CC
171	Wishes fulfilled page 46	The part of you that knows you have greatness, and is stirred by the idea of you expanding and removing any and all limitations, is what I am addressing here in Wishes fulfilled.	إن الوجهة في هذا الكتاب ترتبط بمفاهيم التي نشترك في فهم تلك تلك الطاقة ، ولدي نموذج فكرة لشدة وإشفاق من أي وقت مضى .	Mutation	Wrong word choice	LTK
172	Wishes fulfilled page 46	This is your new self-concept, one that is inspired by your soul. So let's take a look at this idea	له مفهوم السمع الجديد . مفهوم ظهيرة روحك من أجل ذلك دعنا نطرق على هذا الكون ،	Mutation	Mistranslation	LTK
173	Wishes fulfilled page 46	and then examine what you need to do in order to make your self-concept congruent with how you want to live your life, and the powerful role you can begin to assume as a co-fulfiller of all of your rational/sensible wishes and	ثم نتفحص ما الذي يحتاج من أجل أن يكون مفهوم السمع الذي نشجعك الكون التي تريد أن تكون جسدك بها والذي بدوره الذي بدوره أن تتعلم كيفية أي تحقيق كل رغباتك وامتنانك لسطحية والعلانية .	Mutation	Wrong word choice	CC
174	Wishes fulfilled page 47	What is your Self-Concept?	ما مفهوم السمع المنفردة الذاتية	Mutation	Mistranslation	ASC
175	Wishes fulfilled page 47	Simply put, your concept of yourself is everything that you believe to be true, and everything that you believe to be true about yourself has landed you	ببساطة ، إن مفهومك عن نفسك هو كل ما تعتقد أنه صحيح ،			
176	Wishes fulfilled page 47	precisely where you live and breathe every day of your life.	وكل شيء تعتقد أنه صحيح عن نفسك يشعك تماماً حيث تعيش وتنتقل في كل يوم من أيام حياتك .	Mutation	Wrong word choice	LTK

[illegible]

268	Wishes fulfilled p. 132	God never fails. Your concept of yourself is being replaced by a new concept of yourself. A new self-concept begins with you placing it in your imagination and living from this new perspective.	الاله لا يفشل ابداً في تحقيق مفهومك الجديد عن نفسك بل هو يترك مفهومك القديم معلوماً للذات الجديدة لتستبدله في خيالك، وتعيش انطلاقاً من هذا المنظور الجديد.			
269	Wishes fulfilled p. 132	You can count on your five senses to attempt to convince you that you should pay homage only to them and treat your imagination as unimportant and illusory. But that doesn't mean that you have to allow them to usurp your new concept of yourself.	تأكد أن هو الله الخالق يستجول لتحقيق الاله يبدئي عليك ان تفكر الانجيل لم وحدنا و ان نعامل خيالك على انه امر وهمي غير ذي شأن بد ان هذا لا يعني ان نسمح لحواسك ان تحتسب مفهومك الجديد عن نفسك.	Mutation	Mistatistation	LTK
270	Wishes fulfilled p. 133	You can count on your five senses to attempt to convince you that you should pay homage only to them and treat your imagination as unimportant and illusory. But that doesn't mean that you have to allow them to usurp your new concept of yourself.	تأكد أن هو الله الخالق يستجول لتحقيق الاله يبدئي عليك ان تفكر الانجيل لم وحدنا و ان نعامل خيالك على انه امر وهمي غير ذي شأن بد ان هذا لا يعني ان نسمح لحواسك ان تحتسب مفهومك الجديد عن نفسك.	Mutation	Wrong word choice	LTK
271	Wishes fulfilled p. 133	Right now, in this moment, you can practice this. Say aloud or to yourself. By placing new I ams into my imagination, my future dream is a present fact. Repeat the statement a few times. Can you feel your ego resisting? Which of your... five senses is most adamantly annoyed? Notice and repeat. This new concept of yourself as God, or at least as a spark of God, asks you to think like God. Who "calls those things which do not exist as though they did."	تفكر الآن و في هذه اللحظة ان تمارس هذا على بصوت عالٍ و بين نفسك ، عندما اسبح الاله (اكون الجديدة في خيالي بكون حقيقي المستقبلي هو حقيقة حاضرة).	Mutation	Mistatistation	ASC
272	Wishes fulfilled p. 133	Here, you are creating an ideal of what you want to be and assuming that you already are that person.	هنا انت تخلق مثالي الاله الذي تريد ان تكون عليه، و تقترض الاله غيرت هذا الشخص بالحدس.	Mutation	Mistatistation	LTK
273	Wishes fulfilled p. 133	Here, you are creating an ideal of what you want to be and assuming that you already are that person.	هنا انت تخلق مثالي الاله الذي تريد ان تكون عليه، و تقترض الاله غيرت هذا الشخص بالحدس.	Mutation	Mistatistation	LTK
274	Wishes fulfilled p. 134	Here, you are creating an ideal of what you want to be and assuming that you already are that person.	هنا ما يوجد ما يخلو بالحدس الاخر ليس اذ يفكر فقط (اذا لم الايسر لى على هذا الاخر ليس حتى يستبح احسنا بهيمنة فان تحقيق مثلك الاله هو ليس حقيقي).	Mutation	Wrong word choice	CC
275	Wishes fulfilled p. 133	This is what Neville calls the Law of Assumption, and he states emphatically, "If this assumption is persisted in until it becomes your dominant feeling, the attainment of your ideal is inevitable."	تذكر نفسك ان خيالك عليك ان تستخدمه كما تقرر و ان كان شيء تتبنى تخيل في العالم الفعلي يجب ان تكون لا لامرؤوسه عاجز و هو في خيالك كي يتغير.	Mutation	Literal Translation	LTK
276	Wishes fulfilled p. 133	Remind yourself that your imagination is yours to use as you decide, and that everything you wish to manifest into your physical world must first be placed firmly in your imagination in order to grow.	لا تنسى ان خيالك عليك ان تستخدمه كما تقرر و ان كان شيء تتبنى تخيل في العالم الفعلي يجب ان تكون لا لامرؤوسه عاجز و هو في خيالك كي يتغير.	Mutation	Literal Translation	LTK
277	Wishes fulfilled p. 133	Let Neville's words guide you. Therefore, to incarnate a new and greater value line by faith in this assumption	دع كلمات (الله) تارشك، يثقي من اكل تصيد قيمة ذاته الجديدة و المتغيرة، عليك ان تقترض الاله بالحدس ما قرأت نفسك ان تكون عليه، فميش هذا الاخر ليس بجان.			
278	Wishes fulfilled p. 133	—which is not yet incarnate in the body of your life—in confidence that this new value or state of consciousness will become incarnated through your absolute fidelity to the assumption that you are that which you desire to be. This is a total transformation of your entire being.	(الاخر ليس الذي لم يتجسد بعد في ارض الواقع) و قد ان أخذ القيمة أو حالة أو الوعي الجديدة تتحقق من خلال إخلاص التخليق لذلك الاخر ليس الاله خيالك لا يجب ان تكون عليه، بل هذا هو كل شيء و هو لا يريته.	Mutation	Wrong word choice (الاخر لم choice)	ASC
279	The Seven Spiritual Laws of Success: Deepak Chopra Page	1 THE LAW OF PURE POTENTIALITY	قانون الطبيعة الكاملة المحيطة:	Addition	Mistatistation	ASC
280	The Seven Spiritual Laws of Success: Deepak Chopra Page	The source of all creation is pure consciousness ... pure potentiality seeking expression from the unmanifest to the manifest. And when we realize that our true self is one of pure potentiality, we align with the power that manifests everything in the universe	ان مصدر الخلق بأكمله هو الوعي المحض، الطبيعة الكاملة المحيطة تبتدئ الوضوح عن الوعي لتتحول طاهر الظاهر عندما تدرك ان ذاتنا الحقيقية هي إحدى الطائفتين الكاملة المحيطة، تتسلق من صف واحد مع القدرة التي تكثف عن كل شيء في الكون وتظهر العالم وتشتق منه.	Mutation	Wrong word choice	LTK
281	The Seven Spiritual Laws of Success: Deepak Chopra Page	The source of all creation is pure consciousness ... pure potentiality seeking expression from the unmanifest to the manifest. And when we realize that our true self is one of pure potentiality, we align with the power that manifests everything in the universe	ان مصدر الخلق بأكمله هو الوعي المحض، الطبيعة الكاملة المحيطة تبتدئ الوضوح عن الوعي لتتحول طاهر الظاهر عندما تدرك ان ذاتنا الحقيقية هي إحدى الطائفتين الكاملة المحيطة، تتسلق من صف واحد مع القدرة التي تكثف عن كل شيء في الكون وتظهر العالم وتشتق منه.	Mutation	Mistatistation	ASC
282	The Seven Spiritual Laws of Success: Deepak Chopra Page	The source of all creation is pure consciousness ... pure potentiality seeking expression from the unmanifest to the manifest. And when we realize that our true self is one of pure potentiality, we align with the power that manifests everything in the universe	ان مصدر الخلق بأكمله هو الوعي المحض، الطبيعة الكاملة المحيطة تبتدئ الوضوح عن الوعي لتتحول طاهر الظاهر عندما تدرك ان ذاتنا الحقيقية هي إحدى الطائفتين الكاملة المحيطة، تتسلق من صف واحد مع القدرة التي تكثف عن كل شيء في الكون وتظهر العالم وتشتق منه.	Addition	Explication	ASC

		In the beginning There was neither existence nor non-existence. All this world was unmanifest energy ... The One breathed, without breath, by its own power Nothing else was there ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.		في البداية، لم يكن هناك وجود أو لا وجود. العالم لم يكن له شكل. كل شيء خلقه كيان. ... The One breathed, without breath, by its own power Nothing else was there ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.	Religious text p77translation seems OK		
284	The Seven Spiritual Laws of Success: Deepak Chopra Page 17	In the beginning There was neither existence nor non-existence. All this world was unmanifest energy ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.		في البداية، لم يكن هناك وجود أو لا وجود. العالم لم يكن له شكل. كل شيء خلقه كيان. ... The One breathed, without breath, by its own power Nothing else was there ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.	Addition	Explication	CC
285	The Seven Spiritual Laws of Success: Deepak Chopra Page 17	In the beginning There was neither existence nor non-existence. All this world was unmanifest energy ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.		في البداية، لم يكن هناك وجود أو لا وجود. العالم لم يكن له شكل. كل شيء خلقه كيان. ... The One breathed, without breath, by its own power Nothing else was there ... — Hymn of Creation, The Rig Veda. The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity.	Mutation	Misrtranslation	ASC
286	The Seven Spiritual Laws of Success: Deepak Chopra Page 17	Pure consciousness is our spiritual essence. Being infinite and unbounded, it is also pure joy. Other attributes of consciousness are pure knowledge, infinite silence, perfect balance, invincibility, simplicity, and bliss. This is our essential nature. Our essential nature is one of pure potentiality.		وهو إلهنا هو روحنا، وماذا له لا مثله، غير محدود فهو إلهنا، ألوهية، الإلهي، المهيمن، وحده، وصفنا الذي لا شيء في هذه السمة المحيطة، والشكل، الانشائي، والقرآن، الذي لا شيء، أو بطل، والامثلة، ويتلقى السعادة في السعادة القصوى الكائنة، طبيعة، الإلهية، قسم كبرياء، كلمة، كيان، محبة.	Addition	Explication	
287	The Seven Spiritual Laws of Success: Deepak Chopra Page 17	Pure consciousness is our spiritual essence. Being infinite and unbounded, it is also pure joy. Other attributes of consciousness are pure knowledge, infinite silence, perfect balance, invincibility, simplicity, and bliss. This is our essential nature. Our essential nature is one of pure potentiality.		وهو إلهنا هو روحنا، وماذا له لا مثله، غير محدود فهو إلهنا، ألوهية، الإلهي، المهيمن، وحده، وصفنا الذي لا شيء في هذه السمة المحيطة، والشكل، الانشائي، والقرآن، الذي لا شيء، أو بطل، والامثلة، ويتلقى السعادة في السعادة القصوى الكائنة، طبيعة، الإلهية، قسم كبرياء، كلمة، كيان، محبة.	Mutation	Misrtranslation	CC
288	The Seven Spiritual Laws of Success: Deepak Chopra Page 17	Pure consciousness is our spiritual essence. Being infinite and unbounded, it is also pure joy. Other attributes of consciousness are pure knowledge, infinite silence, perfect balance, invincibility, simplicity, and bliss. This is our essential nature. Our essential nature is one of pure potentiality.		وهو إلهنا هو روحنا، وماذا له لا مثله، غير محدود فهو إلهنا، ألوهية، الإلهي، المهيمن، وحده، وصفنا الذي لا شيء في هذه السمة المحيطة، والشكل، الانشائي، والقرآن، الذي لا شيء، أو بطل، والامثلة، ويتلقى السعادة في السعادة القصوى الكائنة، طبيعة، الإلهية، قسم كبرياء، كلمة، كيان، محبة.	Addition	Explication	
289	The Seven Spiritual Laws of Success: Deepak Chopra Page 18	When you discover your essential nature and know who you really are, in that knowing, yourself, the ability to fulfill any dream you have, because you are the eternal possibility, the immeasurable potential of all that was, is, and will be.		عندما نكتشف طبيعتنا الأساسية ونعرف من أنت حقيقي، ختم سيرة نفس تبرز، الذي لا شيء، أو بطل، وحده، وصفنا الذي لا شيء في هذه السمة المحيطة، والشكل، الانشائي، والقرآن، الذي لا شيء، أو بطل، والامثلة، ويتلقى السعادة في السعادة القصوى الكائنة، طبيعة، الإلهية، قسم كبرياء، كلمة، كيان، محبة.	Addition	Explication	
290	The Seven Spiritual Laws of Success: Deepak Chopra Page 18	The law of Pure Potentiality could also be called the Law of Unity, because underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own Self. And the more you experience your true nature, the closer you are to the field of pure potentiality.		قانون للحياة الكائنة المحيطة، يمكن أن يطلق عليه سمي قانون وحدة، لأنه يغطي تنبؤات، الحياة، واحد، وبطلاني، يمثل وحدة نفس اللبائية، الانشائي، والقرآن، فما، وليس هناك القسم، بطل، وبين نحن، خلق، الطبيعة، لحظ، للحياة الكائنة المحيطة، هو يفسد، انت، وكما ما تربت، طبيعتنا الحقيقية، قريب من خلق، الطبيعة، كائنة، المحيطة.	Mutation	Misrtranslation	CC
291	The Seven Spiritual Laws of Success: Deepak Chopra Page 18	The law of Pure Potentiality could also be called the Law of Unity, because underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own Self. And the more you experience your true nature, the closer you are to the field of pure potentiality.		قانون للحياة الكائنة المحيطة، يمكن أن يطلق عليه سمي قانون وحدة، لأنه يغطي تنبؤات، الحياة، واحد، وبطلاني، يمثل وحدة نفس اللبائية، الانشائي، والقرآن، فما، وليس هناك القسم، بطل، وبين نحن، خلق، الطبيعة، لحظ، للحياة الكائنة المحيطة، هو يفسد، انت، وكما ما تربت، طبيعتنا الحقيقية، قريب من خلق، الطبيعة، كائنة، المحيطة.	Mutation	Wrong word choice	CC
292	The Seven Spiritual Laws of Success: Deepak Chopra Page 18	The law of Pure Potentiality could also be called the Law of Unity, because underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own Self. And the more you experience your true nature, the closer you are to the field of pure potentiality.		قانون للحياة الكائنة المحيطة، يمكن أن يطلق عليه سمي قانون وحدة، لأنه يغطي تنبؤات، الحياة، واحد، وبطلاني، يمثل وحدة نفس اللبائية، الانشائي، والقرآن، فما، وليس هناك القسم، بطل، وبين نحن، خلق، الطبيعة، لحظ، للحياة الكائنة المحيطة، هو يفسد، انت، وكما ما تربت، طبيعتنا الحقيقية، قريب من خلق، الطبيعة، كائنة، المحيطة.	Mutation	Misrtranslation	LTK
293	The Seven Spiritual Laws of Success: Deepak Chopra Page 18	The experience of the Self, or "Self-referral," means that our ... internal reference point is not the objects of our experience. The opposite of self-referral is object-referral. In object-referral we are always influenced by objects outside the self, which include situations, circumstances,		حقيقة النفس، أو "الرجعة الذاتية"، يعني أن نقطة المصطف، الذاتية، الأساسية، وطبيعية، هي نفسها، ليست مواقع، تجريدية، نفس، الرجعة الذاتية، هو الرجعة، المرجعية، انت، هي، الرجعة، المرجعية، تنظر، الرجعة، الذاتية، خارج، الدنيا، التي تشمل الموقف، والأوضاع، والأحوال، والفرد،	Mutation	Literal Translation	ASC

[illegible]

307 The Seven Spiritual Laws of SuccessDeepak ChopraPage 19	In object-referral, your internal reference point is your ego. The ego, however, is not who you really are. The ego is your self-image; it is your social mask....; it is the role you are playing. Your social mask thrives on...approval. It wants to control, and it is sustained by power, because it lives in fear. Your true Self, which is your spirit, your soul, is completely free of those things. It is immune to criticism, it is unafraid of any challenge, and it feels beneath no one.....	في الإحالات العروسية تكون نقطة الملاحظة الداخلية هيك أو إيلك (Your ego) ومكانت هيك أو إيلك لا تكمن من أنت حقا فهي صورة فقط. هي قناع اجتماعي تقدمه على وجهك والذو الذي تتكلم وتضفيه في الحياة قناعك الاجتماعي يظل من أجل الإرضاء وهو قناعك الحقيقي. إنه يطمح إلى السيطرة. التي تحفظه السلطة التي تتلذذ لأن يوافق في خوف ذليله منك الحقيقة التي هي ذلك دورك منحرف ومضلما من كل هذه الأشياء. إنها محسنة ضد الاعتقاد والتفكير أي تحد، والتفكير لها دون حد من الناس.	Addition	Explication	
308 The Seven Spiritual Laws of SuccessDeepak ChopraPage 19	In object-referral, your internal reference point is your ego. The ego, however, is not who you really are. The ego is your self-image; it is your social mask....; it is the role you are playing. Your social mask thrives on...approval. It wants to control, and it is sustained by power, because it lives in fear. Your true Self, which is your spirit, your soul, is completely free of those things. It is immune to criticism, it is unafraid of any challenge, and it feels beneath no one.....	في الإحالات العروسية تكون نقطة الملاحظة الداخلية هيك أو إيلك (Your ego) ومكانت هيك أو إيلك لا تكمن من أنت حقا فهي صورة فقط. هي قناع اجتماعي تقدمه على وجهك والذو الذي تتكلم وتضفيه في الحياة قناعك الاجتماعي يظل من أجل الإرضاء وهو قناعك الحقيقي. إنه يطمح إلى السيطرة. التي تحفظه السلطة التي تتلذذ لأن يوافق في خوف ذليله منك الحقيقة التي هي ذلك دورك منحرف ومضلما من كل هذه الأشياء. إنها محسنة ضد الاعتقاد والتفكير أي تحد، والتفكير لها دون حد من الناس.	Addition	Explication	
309 The Seven Spiritual Laws of SuccessDeepak ChopraPage 20	The Seven Spiritual Laws of SuccessDeepak ChopraPage 20 The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unafraid of any challenge; has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — or if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.	Mutation	Misrepresentation	CC
310 The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	The Seven Spiritual Laws of SuccessDeepak ChopraPage 21 The Seven Spiritual Laws of SuccessDeepak ChopraPage 22	That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unafraid of any challenge; has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — or if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.	Mutation	Literal Translation	ASC
311 The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	The Seven Spiritual Laws of SuccessDeepak ChopraPage 21 The Seven Spiritual Laws of SuccessDeepak ChopraPage 22	That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unafraid of any challenge; has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — or if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.	Mutation	Wrong word choice	CC
312 The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	The Seven Spiritual Laws of SuccessDeepak ChopraPage 21 The Seven Spiritual Laws of SuccessDeepak ChopraPage 22	That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unafraid of any challenge; has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — or if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.	Addition	Explication	
313 The Seven Spiritual Laws of SuccessDeepak ChopraPage 21	The Seven Spiritual Laws of SuccessDeepak ChopraPage 21 The Seven Spiritual Laws of SuccessDeepak ChopraPage 22	That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unafraid of any challenge; has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — or if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.	Mutation	Misrepresentation	ASC

		That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unfeatural of any challenge, has respect for all people, and feels beneath no one. Self-power is therefore true power. Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money.		ذلك هو الفرق الأساسي بين الحالات العرفية والحالات الذاتية هي الحالات الذاتية أنت تشارك وجودك الحقيقي الذي لا يتغير خوف أو وجل من أي تحد، ويؤكد الآخر لم يسبق للشيء، ولا شيء يأتيك قبله من أحد. وكذلك فإن قوة النفسية هي قوة الحقيقة الذاتية التي تؤكد على الحالات العرفية هي حالة زائفة، ولا يتركز على سلطان الأنا أو الذات فهي لا تمشي ولا تخدم إلا نفسها. لم يسبق للشيء أن تدوم الحقيقة من وجودها أو العرف من الحقيقة التي يتبعها بها تفكير معين، وليس بشيء أو شخص بشي أو تلك تدوم كقوة فإن السلطة التي تتبعها بها تفكير بشي والشيء والآخر، وحسب قول السلطة التي تتركز على قوة النفس الذاتية تتغير جذباتها تلك الآخر ليس السلطة والآخر، الأنا والآصال، التي تتركز السلطة.	Addition	Explication	
316	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	Self-power, on the other hand, is permanent, because it is based on the knowledge... of the Self. And there are certain characteristics of self-power. It draws people to you, and it also draws things that you want to you.	Mutation	Mistranslation lack of consistency	CC	
317	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	Self-power, on the other hand, is permanent, because it is based on the knowledge... of the Self. And there are certain characteristics of self-power. It draws people to you, and it also draws things that you want to you.	Addition	Mistranslation	ASC	
318	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	Self-power, on the other hand, is permanent, because it is based on the knowledge... of the Self. And there are certain characteristics of self-power. It draws people to you, and it also draws things that you want to you.	Mistranslation			
319	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	Self-power, on the other hand, is permanent, because it is based on the knowledge... of the Self. And there are certain characteristics of self-power. It draws people to you, and it also draws things that you want to you.	Addition	Explication		
320	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace.	Mutation	Mistranslation	LTK	
321	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace.	Mutation	Wrong word choice	LTK	
322	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace.	Mutation	Wrong word choice	CC	
323	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace.	Mutation	Mistranslation	CD	
324	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	The Seven Spiritual Laws of Success: Deepak Chopra Page 21	Your power is such that you enjoy a bond with people, and people enjoy a bond with you. Your power is that of bonding — a bonding that comes from true love.	Mutation	Wrong word choice	LTK	
325	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	How can we apply the law of Pure Potentiality, the field of all possibilities, to our lives? If you want to enjoy the benefits of the field of pure potentiality, if you want to make full use of the creativity which is inherent in pure consciousness, then you have to have access to it.	Mutation	Wrong word choice	LTK	
326	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	How can we apply the law of Pure Potentiality, the field of all possibilities, to our lives? If you want to enjoy the benefits of the field of pure potentiality, if you want to make full use of the creativity which is inherent in pure consciousness, then you have to have access to it.	Mutation	Mistranslation		
327	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	The Seven Spiritual Laws of Success: Deepak Chopra Page 22	How can we apply the law of Pure Potentiality, the field of all possibilities, to our lives? If you want to enjoy the benefits of the field of pure potentiality, if you want to make full use of the creativity which is inherent in pure consciousness, then you have to have access to it.	Addition	Explication		

[illegible]

373	The Seven Spiritual Laws of Success: Deepak Chopra Page 26	The ego is your connection to the field of pure potentiality. It is that state of pure awareness, that silent space between thoughts, that inner stillness that connects you to true power. And when you squeeze the ego, you squeeze your connection to the field of pure potentiality and infinite creativity.	Addition	Exploitation	LTK
374	The Seven Spiritual Laws of Success: Deepak Chopra Page 26	The ego is your connection to the field of pure potentiality. It is that state of pure awareness, that silent space between thoughts, that inner stillness that connects you to true power. And when you squeeze the ego, you squeeze your connection to the field of pure potentiality and infinite creativity.	Mutation	Wrong word choice	CC
375	The Seven Spiritual Laws of Success: Deepak Chopra Page 26	The ego is your connection to the field of pure potentiality. It is that state of pure awareness, that silent space between thoughts, that inner stillness that connects you to true power. And when you squeeze the ego, you squeeze your connection to the field of pure potentiality and infinite creativity.	Mutation	Wrong word choice	ASC
376	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	There is a prayer in a Course in Miracles that states, "Today I shall judge nothing therefore, to begin my day with that statement."	Mutation	Wrong word choice	CD
377	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	There is a prayer in a Course in Miracles that states, "Today I shall judge nothing therefore, to begin my day with that statement."	Mutation	Needs explanation	
378	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	There is a prayer in a Course in Miracles that states, "Today I shall judge nothing therefore, to begin my day with that statement."	Mutation	Mistranslation	LTK
379	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	There is a prayer in a Course in Miracles that states, "Today I shall judge nothing therefore, to begin my day with that statement."	Correctly translated	Not consistent throughout the book	
380	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	And throughout the day remind yourself of this statement each time you catch yourself judging. If practicing this procedure for the whole day seems too difficult, then you may simply say to yourself, "For the next two hours, I won't judge anything," or "For the next hour, I will experience non-judgment." Then you can extend it gradually.....	Addition	Exploitation	
381	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	Through silence, through meditation, and through non-judgment, you will access the first law, the Law of Pure Potentiality. Once you start doing that, you can add a fourth component to this practice, and that is regularly spending time in direct communion with nature.	Mutation	Literal Translation	CC
382	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	Spending time in nature enables you to sense the harmonious interaction of all the elements and forces of life, and gives you a sense of unity with all of life.	Mutation	Wrong word choice	LTK
383	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	Spending time in nature enables you to sense the harmonious interaction of all the elements and forces of life, and gives you a sense of unity with all of life.	Mutation	Mistranslation	ASC
384	The Seven Spiritual Laws of Success: Deepak Chopra Page 27	Spending time in nature enables you to sense the harmonious interaction of all the elements and forces of life, and gives you a sense of unity with all of life.	Addition	Exploitation	
385	The Seven Spiritual Laws of Success: Deepak Chopra Page 28	You must learn to get in touch with the innermost essence of your being. This true essence is beyond the ego. It is fearless. It is free. It is immune to criticism; it does not fear any challenge. It is beneath no one, superior to no one, and full of magic, mystery, and enchantment.	Mutation	Mistranslation	CC
386	The Seven Spiritual Laws of Success: Deepak Chopra Page 28	You must learn to get in touch with the innermost essence of your being. This true essence is beyond the ego. It is fearless. It is free. It is immune to criticism; it does not fear any challenge. It is beneath no one, superior to no one, and full of magic, mystery, and enchantment.	Mutation	Wrong word choice	LTK

387 The Seven Spiritual Laws of Success:Deepak ChopraPage 28	You must learn to get in touch with the innermost essence of your being. This true essence is beyond the ego. It is fearless, it is free; it is immune to criticism; it does not fear any challenge. It is beneath no one, superior to no one, and full of magic, mystery, and enchantment.	عليك أن تتصل بالأساس مع عبق جوهر وجودك. هذا الجوهر الحقيقي هو فوق النفس الأنيمة. الأنيمة الخوف (إنه هو ومحمّن من الانحدار) أضعف التحدي، وهو ليس فوق الحد ولا يفكر على الحد. يؤثر بالبحر والغموض	Omission	Mistranslation	
388 The Seven Spiritual Laws of Success:Deepak ChopraPage 28	Access to your true essence will also give you insight into the mirror of relationship, because all relationship is a reflection of your relationship with yourself. For example, if you have guilt, fear, and insecurity over money, or success, or anything else, then these are reflections of guilt, fear, and insecurity as basic aspects of your personality.	النيمة على جوهر حقيقك الحقيقي، فتد بيد النظر. والاشتمال من خلال براه عاقلتك. لأن هذه الملاحظات كلها هي انعكاس لملاحظتك بنفسك. مثلاً: إن كنتك خوف أو شعور بالذنب و عدم الأمان جراء اسباب تتعلق بالنفس أو النجاح أو أي شيء آخر، فإن هذه الانعكاسات المنعكسة بالبحر بالنفس والخوف وعدم الأمان هي جوهرك الأساسية من شخصيتك.	Mutation	Mistranslation	ASC
389 The Seven Spiritual Laws of Success:Deepak ChopraPage 28	Access to your true essence will also give you insight into the mirror of relationship, because all relationship is a reflection of your relationship with yourself. For example, if you have guilt, fear, and insecurity over money, or success, or anything else, then these are reflections of guilt, fear, and insecurity as basic aspects of your personality.	النيمة على جوهر حقيقك الحقيقي، فتد بيد النظر. والاشتمال من خلال براه عاقلتك. لأن هذه الملاحظات كلها هي انعكاس لملاحظتك بنفسك. مثلاً: إن كنتك خوف أو شعور بالذنب و عدم الأمان جراء اسباب تتعلق بالنفس أو النجاح أو أي شيء آخر، فإن هذه الانعكاسات المنعكسة بالبحر بالنفس والخوف وعدم الأمان هي جوهرك الأساسية من شخصيتك.	Mutation	Wrong word choice	ASC
390 The Seven Spiritual Laws of Success:Deepak ChopraPage 28	Access to your true essence will also give you insight into the mirror of relationship, because all relationship is a reflection of your relationship with yourself. For example, if you have guilt, fear, and insecurity over money, or success, or anything else, then these are reflections of guilt, fear, and insecurity as basic aspects of your personality.	النيمة على جوهر حقيقك الحقيقي، فتد بيد النظر. والاشتمال من خلال براه عاقلتك. لأن هذه الملاحظات كلها هي انعكاس لملاحظتك بنفسك. مثلاً: إن كنتك خوف أو شعور بالذنب و عدم الأمان جراء اسباب تتعلق بالنفس أو النجاح أو أي شيء آخر، فإن هذه الانعكاسات المنعكسة بالبحر بالنفس والخوف وعدم الأمان هي جوهرك الأساسية من شخصيتك.	Addition	Explication	
391 The Seven Spiritual Laws of Success:Deepak ChopraPage 29	No amount of money or success will solve these basic problems of existence; only intimacy with the self will bring about true healing. And when you are grounded in the knowledge of your true self — when you really understand your true nature — you will never feel guilty, fearful, or insecure about money, or affluence, or fulfilling your desires, because you will realize that the essence of all material wealth is life energy. It is pure potentiality. And pure potentiality is your intrinsic nature.	أولاً ولا نجاح لا يمكن أن يحل هذه المشاكل الأساسية في وجودنا على هذا الأرض. فقط الحمضية مع نفسك هي التي ستوفر لك العلاج الحقيقي، وعندما تكون راسخاً في معرفة نفسك الحقيقية. عندما تعرف حقائقك الحقيقية. سوف أن تتصور أننا نلتبس بالخوف وعدم اليقينية بخصوص النسل وروايتك والعودة أو ابتداء وعقلك، ولكن ستترك أن جوهر جميع الثروات المالية، هو: طاقة الحياة وكمويتك في إمكانية الحمضية الأساسية، والكبرياء أو الإمكانية الحمضية الأساسية هي جوهر طبيعتك و حقيقيتك.	Mutation	Wrong word choice	LTK
392 The Seven Spiritual Laws of Success:Deepak ChopraPage 29	No amount of money or success will solve these basic problems of existence; only intimacy with the self will bring about true healing. And when you are grounded in the knowledge of your true self — when you really understand your true nature — you will never feel guilty, fearful, or insecure about money, or affluence, or fulfilling your desires, because you will realize that the essence of all material wealth is life energy. It is pure potentiality. And pure potentiality is your intrinsic nature.	أولاً ولا نجاح لا يمكن أن يحل هذه المشاكل الأساسية في وجودنا على هذا الأرض. فقط الحمضية مع نفسك هي التي ستوفر لك العلاج الحقيقي، وعندما تكون راسخاً في معرفة نفسك الحقيقية. عندما تعرف حقائقك الحقيقية. سوف أن تتصور أننا نلتبس بالخوف وعدم اليقينية بخصوص النسل وروايتك والعودة أو ابتداء وعقلك، ولكن ستترك أن جوهر جميع الثروات المالية، هو: طاقة الحياة وكمويتك في إمكانية الحمضية الأساسية، والكبرياء أو الإمكانية الحمضية الأساسية هي جوهر طبيعتك و حقيقيتك.	Addition	Explication	
393 The Seven Spiritual Laws of Success:Deepak ChopraPage 29	No amount of money or success will solve these basic problems of existence; only intimacy with the self will bring about true healing. And when you are grounded in the knowledge of your true self — when you really understand your true nature — you will never feel guilty, fearful, or insecure about money, or affluence, or fulfilling your desires, because you will realize that the essence of all material wealth is life energy. It is pure potentiality. And pure potentiality is your intrinsic nature.	أولاً ولا نجاح لا يمكن أن يحل هذه المشاكل الأساسية في وجودنا على هذا الأرض. فقط الحمضية مع نفسك هي التي ستوفر لك العلاج الحقيقي، وعندما تكون راسخاً في معرفة نفسك الحقيقية. عندما تعرف حقائقك الحقيقية. سوف أن تتصور أننا نلتبس بالخوف وعدم اليقينية بخصوص النسل وروايتك والعودة أو ابتداء وعقلك، ولكن ستترك أن جوهر جميع الثروات المالية، هو: طاقة الحياة وكمويتك في إمكانية الحمضية الأساسية، والكبرياء أو الإمكانية الحمضية الأساسية هي جوهر طبيعتك و حقيقيتك.	Mutation	Mistranslation	CC
394 The Seven Spiritual Laws of Success:Deepak ChopraPage 29	No amount of money or success will solve these basic problems of existence; only intimacy with the self will bring about true healing. And when you are grounded in the knowledge of your true self — when you really understand your true nature — you will never feel guilty, fearful, or insecure about money, or affluence, or fulfilling your desires, because you will realize that the essence of all material wealth is life energy. It is pure potentiality. And pure potentiality is your intrinsic nature.	أولاً ولا نجاح لا يمكن أن يحل هذه المشاكل الأساسية في وجودنا على هذا الأرض. فقط الحمضية مع نفسك هي التي ستوفر لك العلاج الحقيقي، وعندما تكون راسخاً في معرفة نفسك الحقيقية. عندما تعرف حقائقك الحقيقية. سوف أن تتصور أننا نلتبس بالخوف وعدم اليقينية بخصوص النسل وروايتك والعودة أو ابتداء وعقلك، ولكن ستترك أن جوهر جميع الثروات المالية، هو: طاقة الحياة وكمويتك في إمكانية الحمضية الأساسية، والكبرياء أو الإمكانية الحمضية الأساسية هي جوهر طبيعتك و حقيقيتك.	Mutation	Literal translation / wrong word choice	ASC

[illegible]

404	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.karma is the eternal assertion of human free-dom Our thoughts, our words, and deeds are the threads of the net which we throw around ourselves. Swami Vivekananda	وعندما تختار أفعالاً تخلق السعادة والنجاح للآخرين، تكون ثمره "كربما" تلك السعادة والنجاح (إيلياك إيشان) والعقل في حياته الدنيوية تتركز في معصومه عندما يصبحنا "الكربما" هي التأكيد لخلق الدنيوية الإنسانية. فكلما كنا وكما كنا والعقل هي خيط الشبكة التي نرميها حول أنفسنا بسواسي فيكونها	Mutation	Mistranslation	LG
405	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.karma is the eternal assertion of human free-dom Our thoughts, our words, and deeds are the threads of the net which we throw around ourselves. Swami Vivekananda	وعندما تختار أفعالاً تخلق السعادة والنجاح للآخرين، تكون ثمره "كربما" تلك السعادة والنجاح (إيلياك إيشان) والعقل في حياته الدنيوية تتركز في معصومه عندما يصبحنا "الكربما" هي التأكيد لخلق الدنيوية الإنسانية. فكلما كنا وكما كنا والعقل هي خيط الشبكة التي نرميها حول أنفسنا بسواسي فيكونها	Addition	Explication	
406	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.karma is the eternal assertion of human free-dom Our thoughts, our words, and deeds are the threads of the net which we throw around ourselves. Swami Vivekananda	وعندما تختار أفعالاً تخلق السعادة والنجاح للآخرين، تكون ثمره "كربما" تلك السعادة والنجاح (إيلياك إيشان) والعقل في حياته الدنيوية تتركز في معصومه عندما يصبحنا "الكربما" هي التأكيد لخلق الدنيوية الإنسانية. فكلما كنا وكما كنا والعقل هي خيط الشبكة التي نرميها حول أنفسنا بسواسي فيكونها	Mutation	Wrong word choice	CC
407	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.karma is the eternal assertion of human free-dom Our thoughts, our words, and deeds are the threads of the net which we throw around ourselves. Swami Vivekananda	وعندما تختار أفعالاً تخلق السعادة والنجاح للآخرين، تكون ثمره "كربما" تلك السعادة والنجاح (إيلياك إيشان) والعقل في حياته الدنيوية تتركز في معصومه عندما يصبحنا "الكربما" هي التأكيد لخلق الدنيوية الإنسانية. فكلما كنا وكما كنا والعقل هي خيط الشبكة التي نرميها حول أنفسنا بسواسي فيكونها	Mutation	Literal Translation	LTK
408	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	The third spiritual law of success is the law of karma. "Karma" is both action and the consequence of that action; it is cause and effect simultaneously, because every action generates a force of energy that returns to us in like kind.	القدر والحيثية للتلك النجاح هو قدره والكربما هو "كربما" هي العقل، النتيجة التي نتج عنها أفعالها السبب والنتيجة معاً في وقت واحد. لأن كل فعل يولد قوة من طاقة تدفع إليها مثل الشبكة التي نرميها			
409	The Seven Spiritual Laws of SuccessDeepak ChopraPage 49	There is nothing unfamiliar about the law of karma. Everyone has heard the expression, "What you sow is what you reap." Obviously, if we want to create happiness in our lives, we must learn to sow the seeds of happiness. Therefore, karma implies the action of conscious choice making.	لا يوجد شيء غير مألف بالنسبة إلى قانون الكارما. كل إنسان قد سمع عبارة "من سعى يجمع". لكن الواضح أننا إذا أردنا أن نحقق سعادته في حياتنا، نجب علينا أن نعلم زرع بذور هذا النفع. تكتمل الكارما بفعل العقل الخبير الواعي	Mutation	Literal Translation	CC
410	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	You and I are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices. Some of these choices are made consciously, while others are made unconsciously.	أنت وأنا في الأساس، صانعوا خيار. ففي كل لحظة من وجودنا نحن في حقل من كل الإمكانات والاحتمالات بحيث يمكننا علينا الوصول إلى خيارات لا حصر لها ولا نهاية. بعض هذه الخيارات يوافق بعضها بينما الخيارات الأخرى توافق من دون وعي.	Mutation	Wrong word choice	LTK
411	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	You and I are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices. Some of these choices are made consciously, while others are made unconsciously.	أنت وأنا في الأساس، صانعوا خيار. ففي كل لحظة من وجودنا نحن في حقل من كل الإمكانات والاحتمالات بحيث يمكننا علينا الوصول إلى خيارات لا حصر لها ولا نهاية. بعض هذه الخيارات يوافق بعضها بينما الخيارات الأخرى توافق من دون وعي.	Addition	Explication	
412	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	You and I are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices. Some of these choices are made consciously, while others are made unconsciously.	أنت وأنا في الأساس، صانعوا خيار. ففي كل لحظة من وجودنا نحن في حقل من كل الإمكانات والاحتمالات بحيث يمكننا علينا الوصول إلى خيارات لا حصر لها ولا نهاية. بعض هذه الخيارات يوافق بعضها بينما الخيارات الأخرى توافق من دون وعي.	Mutation	Wrong word choice	ASC
413	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	You and I are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices. Some of these choices are made consciously, while others are made unconsciously.	أنت وأنا في الأساس، صانعوا خيار. ففي كل لحظة من وجودنا نحن في حقل من كل الإمكانات والاحتمالات بحيث يمكننا علينا الوصول إلى خيارات لا حصر لها ولا نهاية. بعض هذه الخيارات يوافق بعضها بينما الخيارات الأخرى توافق من دون وعي.	Addition	Explication	
414	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	But the best way to understand and maximize the use of karmic law is to become consciously aware of the choices we make in every moment. Whether you like it or not, everything that is happening at this moment is a result of the choices you've made in the past. Unfortunately, a lot of us make choices unconsciously, and therefore we don't think they are choices — and yet, they are.	أنت وأنا في الأساس، صانعوا خيار. ففي كل لحظة من وجودنا نحن في حقل من كل الإمكانات والاحتمالات بحيث يمكننا علينا الوصول إلى خيارات لا حصر لها ولا نهاية. بعض هذه الخيارات يوافق بعضها بينما الخيارات الأخرى توافق من دون وعي.	Mutation	Wrong word choice	LG
415	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	If I were to insult you, you would most likely make the choice of being offended. If I were to pay you a compliment, you would most likely make the choice of being pleased or flattered. But think about it: it's still a choice.	لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ.	Addition	Explication	
416	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	If I were to insult you, you would most likely make the choice of being offended. If I were to pay you a compliment, you would most likely make the choice of being pleased or flattered. But think about it: it's still a choice.	لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ.	Addition	Explication	
417	The Seven Spiritual Laws of SuccessDeepak ChopraPage 50	If I were to insult you, you would most likely make the choice of being offended. If I were to pay you a compliment, you would most likely make the choice of being pleased or flattered. But think about it: it's still a choice.	لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ. لو أنني أهينك فكلما كنت عليك، فكلما كنت أنت تتخذ قراراً بأنك مسرور وأنك متفاجئ.	Mutation	Mistranslation	LTK

418	The Seven Spiritual Laws of Success: Deepak Chopra Page 50	I could offend you and I could insult you, and you could make the choice of not being offended. I could pay you a compliment and you could make the choice of not letting that flatter you either.	في الحقيقة لا أخرج شعورك، ولنت بورك، ويمكن أن تتخذ خياراً بأنك لم يدا اليك، وقد أخطأت، ولنت بورك، ويمكن أن تتخذ خياراً لعدم تركه لأفعل ذلك! إنطراء "والله، أليسوا كـ" يا لـ" حور والـ" حور.		
419	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Mutation	Literal Translation
420	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Mutation	Literal Translation
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422	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Mutation	Mistranslation
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424	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Onission	Mistranslation
425	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Mutation	Mistranslation
426	The Seven Spiritual Laws of Success: Deepak Chopra Page 51	In other words, most of us even though we are infinite choice-makers have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has	بكلت أخرى، معطلا، صناع كـ رات غير محذرة - كـ أصبحت موزاقي الزرد (الخطية التي يثيرها الناس والطورف ريجوليا معروفه فقط بالتحكي "الضريقه". حد الزرد (الخطية) النكهة في ألبه بالتحكي البيلوفي. Check Arabic book	Addition	Explication

461	The Seven Spiritual Laws of SuccessDeepak ChopraPage	7 the law of dharma or purpose in life		كُون الدَرما أو الغد والخبية في الحياة	Addition	Explication	
462	The Seven Spiritual Laws of SuccessDeepak ChopraPage	7 the law of dharma or purpose in life		كُون الدَرما أو الغد والخبية في الحياة	Mutation	Arabization	LG
463	The Seven Spiritual Laws of SuccessDeepak ChopraPage	Everyone has a purpose in life ... a unique gift or special talent to give to others. And when we blend this unique talent with service to others, we experience the ecstasy and exultation of our own spirit, which is the ultimate goal of all goals.		كل انسان قصده وغبته في الحياة، هي عطية فريدة أو موهبة خاصة ببطيئة الاخرين من الناس. وعندما نمزج هذه الموهبة الفريدة مع خدمة الآخرين نشعر الفرح والابتهاج في ارضنا، وهذا الابتهاج هو الهدف المطلق والسلس واليسير والاقصم من بين كل الاهداف	Mutation	Mistranslation	LTK
464	The Seven Spiritual Laws of SuccessDeepak ChopraPage	And when we blend this unique talent with service to others, we experience the ecstasy and exultation of our own spirit, which is the ultimate goal of all goals.		وهنا نمزج هذه الموهبة الفريدة مع خدمة الآخرين نشعر الفرح والابتهاج في ارضنا وهذا الابتهاج هو الهدف المطلق والسلس واليسير والاقصم من بين كل الاهداف	Mutation	Wrong word choice	LTK
465	The Seven Spiritual Laws of SuccessDeepak ChopraPage	When you work you are a flue through whose heart the whispering of the hours turns to music. And what is it to work with love. It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.		عندما تعمل، تكون مبرداً (يطلق من جدار قلبه نفس الساعات التي تتحول إلى موسيقى... ومما يعني أن تعمل بشفقة ومحبة) أنه يعني أن تحرك الخيوط بخيط مسجود من قلبك ولكن من قلب نفسك	Mutation	Mistranslation	CC
466	The Seven Spiritual Laws of SuccessDeepak ChopraPage	Kahlil Gibran, The Prophet		عندما تعمل، تكون مبرداً (يطلق من جدار قلبه نفس الساعات التي تتحول إلى موسيقى... ومما يعني أن تعمل بشفقة ومحبة) أنه يعني أن تحرك الخيوط بخيط مسجود من قلبك ولكن من قلب نفسك	Mutation	Wrong word choice	LTK
467	The Seven Spiritual Laws of SuccessDeepak ChopraPage	The seventh spiritual law of success is the Law of Dharma. Dharma is a Sanskrit word that means purpose in life. The law of Dharma says that we have taken manifestation in physical form to fulfill a purpose. The field of pure potentiality is divinity in its essence, and the divine takes human form to fulfill a purpose.		القانون الروحاني السابع للنجاح، هو قانون الدَرما (dharma) كلمة سنسكريتية تعني "الغرض والهدف في الحياة". يقول قانون الدَرما أننا اتخذنا الظهور والارتباط بشئنا لنحقق هذا. حقل الشئقة الكامنة المحتمة هو في جوهره حقل محلي. رابع، سلس سلس، روحاني، وما هو غرضي ورسم دور محلي لنحصد في الشئنا الذي لنحقق هذا في الحياة	Mutation	Wrong word choice	ASC
468	The Seven Spiritual Laws of SuccessDeepak ChopraPage	The seventh spiritual law of success is the Law of Dharma. Dharma is a Sanskrit word that means purpose in life. The law of Dharma says that we have taken manifestation in physical form to fulfill a purpose. The field of pure potentiality is divinity in its essence, and the divine takes human form to fulfill a purpose.		القانون الروحاني السابع للنجاح، هو قانون الدَرما (dharma) كلمة سنسكريتية تعني "الغرض والهدف في الحياة". يقول قانون الدَرما أننا اتخذنا الظهور والارتباط بشئنا لنحقق هذا. حقل الشئقة الكامنة المحتمة هو في جوهره حقل محلي. رابع، سلس سلس، روحاني، وما هو غرضي ورسم دور محلي لنحصد في الشئنا الذي لنحقق هذا في الحياة	Addition	Explication	
469	The Seven Spiritual Laws of SuccessDeepak ChopraPage	According to this law ... you have a unique talent and a unique way of expressing it. There is something that you can do better than anyone else in the whole world and for every unique talent and unique expression of that talent, there are also unique needs.		حسب هذا القانون، أنت كائن، لديك موهبة فريدة وطريقة فريدة للتعبير عليها. هناك شيء يمتلكه فقط القليل من أي كائن آخر في العالم كله - ولكن موهبة فريدة وتعبير فريد عن هذه الموهبة، هناك أيضاً حاجات فريدة	Addition	Explication	
470	The Seven Spiritual Laws of SuccessDeepak ChopraPage	When these needs are matched with the creative expression of your talent, that is the spark that creates affluence. Expressing your talents to fulfill needs creates unlimited wealth and abundance.		عندما تتواءم هذه الحاجات مع تعبورك الإبداعية عن موهبتك، تكون الشرارة التي تخلق الثراء وتكرره. تعبورك عن موهبتك لتخلق حاجات معينة يحقق ثروة لا حد لها ورفاهية وخصوبة	Addition	Explication	
471	The Seven Spiritual Laws of SuccessDeepak ChopraPage	When these needs are matched with the creative expression of your talent, that is the spark that creates affluence. Expressing your talents to fulfill needs creates unlimited wealth and abundance.		عندما تتواءم هذه الحاجات مع تعبورك الإبداعية عن موهبتك، تكون الشرارة التي تخلق الثراء وتكرره. تعبورك عن موهبتك لتخلق حاجات معينة يحقق ثروة لا حد لها ورفاهية وخصوبة	Mutation	Wrong word choice	LTK
472	The Seven Spiritual Laws of SuccessDeepak ChopraPage	If you could start children right from the beginning with this thought, "you'd see the effect it has on their lives. In fact, I did this with my own children. Again and again, I told them there was a reason why they were here, and they had to find out what that reason was for themselves.		إذا استطعت أن تبدأهم من البداية، أعتقد أن ترى الأثر الذي تتركه في حياتهم في الحقيقة، لقد فعلت ذلك مع أولادي، أخبرتهم الشرارة أن هناك سبباً لوجودهم هذا في هذه الدنيا وأن عليهم أن يتكلموا بأنفسهم بذلك السبب			
473	The Seven Spiritual Laws of SuccessDeepak ChopraPage	From the age of four years, they heard this. I also taught them to meditate when they were about the same age, and I told them, "I never, ever want you to worry about making a living. If you're unable to make a living when you grow up, I'll provide for you, so don't worry about that. I don't want you to focus on doing well in school. I don't want you to focus on getting the best grades or going to the best colleges.		منذ سنوا حقا الكثر، منذ كانوا في الرابعة من أعمارهم، عرفهم كيف يتأملون عندما كانوا في العمر نفسه تقريباً، قلت لهم "أنيك لن أطلب أن تتفوقوا أبداً - من الآن إلى الأبد - لخصمهم كيفية كتب السبق والتفوق ... لا أريدكم أن تكرروا على التفوق في المدرسة وتحمّلوا أعباء درجات والانتقاج لتفعلوا النجاحات	Omission	Mistranslation	
474	The Seven Spiritual Laws of SuccessDeepak ChopraPage	What I really want you to focus on is asking yourself how you can serve humanity, and asking yourself what your unique talents are. Because you have a unique talent that no one else has, and you have a special way of expressing that talent, and no one else has it.		ما أريدكم أن تكرروا على هو أن تسألوا أنفسكم: كيف يمكنكم خدمة الإنسانية؟ وماذا يمكنكم الوفاء لأن تكونوا واحد منهم موهبة فريدة لا أحد غيرو يمتلكها، ولديهم أيضاً الطريقة والاشوب للتعبير عن تلك الموهبة التي لا يملكها أحد غيرهم			
475	The Seven Spiritual Laws of SuccessDeepak ChopraPage	They ended up going to the best schools, getting the best grades, and even in college, they are unique in that they are financially self-sufficient, because they are focused on what they are here to give. This then, is the Law of Dharma.		وقف لهم في أولادي أن يسألوا عن أنفسهم، ويحصلوا على أرفع الدرجات، وحتى في الجامعات التي التحقوا بها ظاهراً، أصبحوا ذاتياً مستغنين، لأنهم يركزون على أنفسهم ولهم إنجاز في هذه الدنيا للتمتع، هذا لأنهم يركزون على الدَرما	Mutation	Mistranslation	LTK

476	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Addition		Explication	
477	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Mutation	Wrong word choiceداسجـ	ASC	
478	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Addition		Explication	
479	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Mutation	Wrong word choice	ASC	
480	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Mutation		Mistranslation	LTK
481	The Seven Spiritual Laws of SuccessDeepak ChopraPage 113	There are three components to the law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences it's the other way around; we're spiritual beings that have occasional human experiences.	هناك ثلاثة عناصر في قانون الدharma: الأول يقول إن كل منا هنا لكي نجد هدفنا، ولأننا نشعر أننا روحيات، نعتقد سلفاً أن علينا اكتشاف "روحيتنا"، وأن نحن في الأساس، نشعروا بطبيعة روحية مختلفة عن تلك التي نحملها ونملكها بشكل طبيعي. لسنا البشر الذين تأخذ أحياناً روحية مثلما تأخذ أحياناً تجارب روحانية. نحن مخلوقات روحانية تأخذ تجارب روحانية مثلما تأخذ أحياناً تجارب بشرية.	Addition		Explication	
482	The Seven Spiritual Laws of SuccessDeepak ChopraPage 114	Each of us is here to discover our higher self or our spiritual self. That's the first fulfillment of the law of Dharma. We must find out for ourselves that inside us is a god or goddess in embryo that wants to be born so that we can express our divinity.	كل واحد منا هو هنا لاكتشاف الجانب الروحي أو البشري الأعلى الموجود بداخلنا. هذا هو أول تحقيق للقانون الدharma. يجب علينا أن نكتشف أنفسنا لكي ندرك كل واحد منا رغبة داخلية على طموح إلهي، وهي أن يكون لدينا إله في الرحم حتى يمكن التعبير عن روحانيتنا.	Addition		Explication	
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484	The Seven Spiritual Laws of SuccessDeepak ChopraPage 114	Each of us is here to discover our higher self or our spiritual self. That's the first fulfillment of the law of Dharma. We must find out for ourselves that inside us is a god or goddess in embryo that wants to be born so that we can express our divinity.	كل واحد منا هو هنا لاكتشاف الجانب الروحي أو البشري الأعلى الموجود بداخلنا. هذا هو أول تحقيق للقانون الدharma. يجب علينا أن نكتشف أنفسنا لكي ندرك كل واحد منا رغبة داخلية على طموح إلهي، وهي أن يكون لدينا إله في الرحم حتى يمكن التعبير عن روحانيتنا.	Mutation	Mistranslation	CD	
485	The Seven Spiritual Laws of SuccessDeepak ChopraPage 114	Each of us is here to discover our higher self or our spiritual self. That's the first fulfillment of the law of Dharma. We must find out for ourselves that inside us is a god or goddess in embryo that wants to be born so that we can express our divinity.	كل واحد منا هو هنا لاكتشاف الجانب الروحي أو البشري الأعلى الموجود بداخلنا. هذا هو أول تحقيق للقانون الدharma. يجب علينا أن نكتشف أنفسنا لكي ندرك كل واحد منا رغبة داخلية على طموح إلهي، وهي أن يكون لدينا إله في الرحم حتى يمكن التعبير عن روحانيتنا.	Mutation			

	Discover your divinity, find your unique talent, serve humanity with it, and you can generate all the wealth that you want. When your creative expressions match the needs of your fellow humans, then wealth will spontaneously flow from the unmanifest into the manifest, from the realm of the spirit to the world of form. You will begin to experience your life as a miraculous expression of divinity not just occasionally, but all the time. And you will know true joy and the true meaning of success the ecstasy and exultation of your own spirit.	اكتشف موهبتك الروحية، ووجد موهبتك الخاصة، ثم خدم الإنسانية بما يتميز فيها، تنتج فيها مكثر من قدرتك. عندما لا تقهر تغييرات الطبيعة الخلقية حاجات لم تكن في الإمكانية، تتدفق الروح تلقائياً من الغطاء إلى البروز والتفرد من غير الروح إلى عالم الشكل والهيئة والصور، وتبدأ أنت، بممارسة حياتك ككثير رائع حاد من سمو روحك وليس أحياناً بل دائماً. وسوف تعرف معنى النجاح الحقيقي، النجاح - الوجد والشمسة والإلهام الغير رسمي وروحك.	Mutation	Mistranslation	CC
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Appendix 2: English samples

The seven spiritual laws of success

1 THE LAW OF PURE POTENTIALITY

The source of all creation is pure consciousness ... pure potentiality seeking expression from the unmanifest to the manifest.

And when we realize that our true Self is one of pure potentiality, we align with the power that manifests everything in the universe.

In the beginning, there was neither existence nor non-existence, All this world was unmanifest energy ...

The One breathed, without breath, by its own power Nothing else was there ... —

Hymn of Creation, The Rig Veda

The first spiritual law of success is the Law of Pure Potentiality. This law is based on the fact that we are, in our essential state, pure consciousness. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity. Pure consciousness is our spiritual essence. Being infinite and unbounded, it is also pure joy. Other attributes of consciousness are pure knowledge, infinite silence, perfect balance, invincibility, simplicity, and bliss. This is our essential nature. Our essential nature is one of pure potentiality.

When you discover your essential nature and know who you really are, in that knowing itself is the ability to fulfill any dream you have, because you are the eternal possibility, the immeasurable potential of all that was, is, and will be. The Law of Pure Potentiality could also be called the Law of Unity, because underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own Self. And the more you experience your true nature, the closer you are to the field of pure potentiality.

The experience of the Self, or “self-referral,” means that our internal reference point is our own spirit, and not the objects of our experience. The opposite of self-referral is object-referral. In object-referral we are always influenced by objects outside the Self, which include situations, circumstances, people, and things. In object-referral we are constantly seeking the approval of others. Our thinking and our behavior are always in anticipation of a response. It is therefore fear-based.

In object-referral we also feel an intense need to control things. We feel an intense need for external power. The need for approval, the need to control things, and the need for external power are needs that are based on fear. This kind of power is not the power of pure potentiality, or the power of the Self, or real power. When we experience the power of the Self, there is an absence of fear, there is no compulsion to control, and no struggle for approval or external power.

In object-referral, your internal reference point is your ego. The ego, however, is not who you really are. The ego is your self-image; it is your social mask; it is the role you are playing. Your social mask thrives on approval. It wants to control, and it is sustained by power, because it lives in fear.

Your true Self, which is your spirit, your soul, is completely free of those things. It is immune to criticism, it is unfearful of any challenge, and it feels beneath no one. And yet, it is also humble and feels superior to no one, because it recognizes that everyone else is the same Self, the same spirit in different disguises.

That's the essential difference between object-referral and self-referral. In self-referral, you experience your true being, which is unfearful of any challenge, has respect for all people, and feels beneath no one. Self-power is therefore true power.

Power based on object-referral, however, is false power. Being ego-based power, it lasts only as long as the object of reference is there. If you have a certain title — if you're the president of the country or the chairman of a corporation — or if you have a lot of money, the power you enjoy goes with the title, with the job, with the money. Ego-based power will only last as long as those things last. As soon as the title, the job, the money go away, so does the power.

Self-power, on the other hand, is permanent, because it is based on the knowledge of the Self. And there are certain characteristics of self-power. It draws people to you, and it also draws things that you want to you. It magnetizes people, situations, and circumstances to support your desires. This is also called support from the laws of nature. It is the support of divinity; it is the support that comes from being in the state of grace. Your power is such that you enjoy a bond with people, and people enjoy a bond with you. Your power is that of bonding — a bonding that comes from true love.

How can we apply the Law of Pure Potentiality, the field of all possibilities, to our lives? If you want to enjoy the benefits of the field of pure potentiality, if you want to make full use of the creativity which is inherent in pure consciousness, then you have to have access to it. One way to access the field is through the daily practice of silence, meditation, and non-judgment. Spending time in nature will also give you access to the qualities inherent in the field: infinite creativity, freedom, and bliss.

Practicing silence means making a commitment to take a certain amount of time to simply Be. Experiencing silence means periodically withdrawing from the activity of speech. It also means periodically withdrawing from such activities as watching television, listening to the radio, or reading a book. If you never give yourself the opportunity to experience silence, this creates turbulence in your internal dialogue.

Set aside a little time every once in a while to experience silence. Or simply make a commitment to maintain silence for a certain period each day. You could do it for two hours, or if that seems a lot, do it for a one-hour period.

And every once in a while experience silence for an extended period of time, such as a full day, or two days, or even a whole week.

What happens when you go into this experience of silence? Initially your internal dialogue becomes even more turbulent. You feel an intense need to say things. I've known people who go absolutely crazy the first day or two when they commit themselves to an extended period of silence. A sense of urgency and anxiety suddenly comes over them. But as they stay with the experience, their internal dialogue begins to quieten. And soon the silence becomes profound. This is because after a while the mind gives up; it realizes there is no point in going around and around if you — the Self, the spirit, the choice-maker —are not going to speak, period. Then, as the internal dialogue quietens, you begin to experience the stillness of the field of pure potentiality.

Practicing silence periodically as it is convenient to you is one way to experience the Law of Pure Potentiality. Spending time each day in meditation is another. Ideally, you should meditate at least thirty minutes in the morning, and thirty minutes in the evening. Through meditation you will learn to experience the field of pure silence and pure awareness. In that field of pure silence is the field of infinite correlation, the field of infinite organizing power, the ultimate ground of creation where everything is inseparably connected with everything else.

In the fifth spiritual law, the Law of Intention and Desire, you will see how you can introduce a faint impulse of intention in this field, and the creation of your desires will come about spontaneously. But first, you have to experience stillness. Stillness is the first requirement for manifesting your desires, because in stillness lies your connection to the field of pure potentiality that can orchestrate an infinity of details for you.

Imagine throwing a little stone into a still pond and watching it ripple. Then, after a while, when the ripples settle down, perhaps you throw another little stone. That's exactly what you do when you go into the field of pure silence and introduce your intention. In this silence, even the faintest intention will ripple across the underlying ground of universal consciousness, which connects everything with everything else. But, if you do not experience stillness in consciousness, if your mind is like a turbulent ocean, you could throw the Empire State Building into it, and you wouldn't notice a thing. In the Bible is the expression, "Be still, and know that I am God." This can only be accomplished through meditation.

Another way to access the field of pure potentiality is through the practice of non-judgment. Judgment is the constant evaluation of things as right or wrong, good or bad. When you are constantly evaluating, classifying, labeling, analysing, you create a lot of turbulence in your internal dialogue. This turbulence constricts the flow of energy between you and the field of pure potentiality. You literally squeeze the "gap" between thoughts.

The gap is your connection to the field of pure potentiality. It is that state of pure awareness, that silent space between thoughts, that inner stillness that connects you to true power. And when you squeeze the gap, you squeeze your connection to the field of pure potentiality and infinite creativity.

There is a prayer in A Course in Miracles that states, “Today I shall judge nothing that occurs.” Non-judgment creates silence in your mind. It is a good idea, therefore, to begin your day with that statement. And throughout the day, remind yourself of that statement each time you catch yourself judging. If practicing this procedure for the whole day seems too difficult, then you may simply say to yourself, “For the next two hours, I won’t judge anything,” or “For the next hour, I will experience non-judgment.” Then you can extend it gradually.

Through silence, through meditation, and through non-judgment, you will access the first law, the Law of Pure Potentiality. Once you start doing that, you can add a fourth component to this practice, and that is regularly spending time in direct communion with nature. Spending time in nature enables you to sense the harmonious interaction of all the elements and forces of life, and gives you a sense of unity with all of life. Whether it be a stream, a forest, a mountain, a lake, or the seashore, that connection with nature’s intelligence will also help you access the field of pure potentiality.

You must learn to get in touch with the innermost essence of your being. This true essence is beyond the ego. It is fearless; it is free; it is immune to criticism; it does not fear any challenge. It is beneath no one, superior to no one, and full of magic, mystery, and enchantment.

Access to your true essence will also give you insight into the mirror of relationship, because all relationship is a reflection of your relationship with yourself. For example, if you have guilt, fear, and insecurity over money, or success, or anything else, then these are reflections of guilt, fear, and insecurity as basic aspects of your personality. No amount of money or success will solve these basic problems of existence; only intimacy with the Self will bring about true healing. And when you are grounded in the knowledge of your true Self — when you really understand your true nature — you will never feel guilty, fearful, or insecure about money, or affluence, or fulfilling your desires, because you will realize that the essence of all material wealth is life energy, it is pure potentiality. And pure potentiality is your intrinsic nature.

As you gain more and more access to your true nature, you will also spontaneously receive creative thoughts, because the field of pure potentiality is also the field of infinite creativity and pure knowledge. Franz Kafka, the Austrian philosopher and poet, once said, “You need not leave your room. Remain sitting at your table and listen. You need not even listen, simply wait. You need not even wait, just learn to become quiet, and still, and solitary.

THE LAW OF “KARMA” OR CAUSE AND EFFECT

Every action generates a force of energy that returns to us in like kind ... what we sow is what we reap. And when we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.

Karma is the eternal assertion of human freedom... Our thoughts, our words, and deeds are the threads of the net which we throw around ourselves. — Swami Vivekananda.

The third spiritual law of success is the Law of Karma. “Karma” is both action and the consequence of that action; it is cause and effect simultaneously, because every action generates a force of energy that returns to us in like kind. There is nothing unfamiliar about the Law of Karma. Everyone has heard the expression, “What you sow is what you reap.” Obviously, if we want to create happiness in our lives, we must learn to sow the seeds of happiness. Therefore, karma implies the action of conscious choice-making. You and I are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices. Some of these choices are made consciously, while others are made unconsciously. But the best way to understand and maximize the use of karmic law is to become consciously aware of the choices we make in every moment. Whether you like it or not, everything that is happening at this moment is a result of the choices you’ve made in the past. Unfortunately, a lot of us make choices unconsciously, and therefore we don’t think they are choices — and yet, they are. If I were to insult you, you would most likely make the choice of being offended. If I were to pay you a compliment, you would most likely make the choice of being pleased or flattered. But think about it: it’s still a choice. I could offend you and I could insult you, and you could make the choice of not being offended. I could pay you a compliment and you could make the choice of not letting that flatter you either. In other words, most of us — even though we are infinite choice-makers — have become bundles of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of behavior. These conditioned reflexes are like Pavlovian conditioning. Pavlov is famous for demonstrating that if you give a dog something to eat every time you ring a bell, soon the dog starts to salivate when you just ring the bell, because it has associated one stimulus with the other. Most of us, as a result of conditioning, have repetitious and predictable responses to the stimuli in our environment. Our reactions seem to be automatically triggered by people and circumstances, and we forget that these are still choices that we are making in every moment of our existence. We are simply making these choices unconsciously. If you step back for a moment and witness the choices you are making as you make those choices, then in just this act of witnessing, you take the whole process from the unconscious realm into the conscious realm. This procedure of conscious choice-making and witnessing is very empowering. When you make any choice — any choice at all — you can ask yourself two things: First of all, “What are the consequences of this choice that I’m making?” In your heart you will immediately know what these are. Secondly, “Will this choice that I’m making now bring happiness to me and to those around me?” If the answer is yes, then go ahead with that choice. If the answer is no, if that choice brings distress either to you or to those around you, then don’t make that choice. It’s as simple as that. There is only one choice, out of the infinity of choices available in every second, that people and circumstances, and we forget that these are still choices that we are making in every moment of our existence. We are simply making these choices unconsciously. If you step back for a moment and witness the choices you are making as you make those choices, then in just this act of witnessing, you take the whole process from the unconscious realm into the conscious realm. This procedure of conscious choice-making and witnessing is very empowering. When you make any choice — any choice at all — you can ask yourself two things: First of all, “What are the consequences of this choice that I’m making?” In your heart you will immediately know what these are. Secondly, “Will this choice that I’m making now bring happiness to me and to those around me?” If the answer is yes, then go ahead with that choice. If the answer is no, if that choice brings distress either to you or to those around you, then don’t make that choice. It’s as simple as that. There is only one choice, out of the infinity of choices available in every second, that will create happiness for you as well as for those around you. And when you make that one choice, it will result in a form of behaviour that is called spontaneous right action. Spontaneous right action is the right action at the right moment. It’s the right response to every situation as it happens. It’s the action that nourishes you and everyone else who is influenced by that action.

There is a very interesting mechanism that the universe has to help you make spontaneously correct choices. The mechanism has to do with sensations in your body. Your body experiences two kinds of sensations: one is a sensation of comfort, the other is a sensation of discomfort. At the moment you consciously make a choice, pay attention to your body and ask your body, “If I make this choice, what happens?” If your body sends a message of comfort, that’s the right choice. If your body sends a message of discomfort, then it’s not the appropriate choice.

For some people the message of comfort and discomfort is in the area of the solar plexus, but for most people it’s in the area of the heart. Consciously put your attention in the heart and ask your heart what to do. Then wait for the response — a physical response in the form of a sensation. It may be the faintest level of feeling — but it’s there, in your body.

Only the heart knows the correct answer. Most people think the heart is mushy and sentimental. But it’s not. The heart is intuitive; it’s holistic, it’s contextual, it’s relational. It doesn’t have a win-lose orientation. It taps into the cosmic computer — the field of pure potentiality, pure knowledge, and infinite organizing power — and takes everything into account. At times it may not even seem rational, but the heart has a computing ability that is far more accurate and far more precise than anything within the limits of rational thought.

You can use the Law of Karma to create money and affluence, and the flow of all good things to you, any time you want. But first, you must become consciously aware that your future is generated by the choices you are making in every moment of your life. If you do this on a regular basis, then you are making full use of the Law of Karma. The more you bring your choices into the level of your conscious awareness, the more you will make those choices which are spontaneously correct — both for you and those around you.

What about past karma and how it is influencing you now? There are three things you can do about past karma. One is to pay your karmic debts. Most people choose to do that — unconsciously, of course.

7 the law of dharma or purpose in life

Everyone has a purpose in life ... a unique gift or special talent to give to others.

And when we blend this unique talent with service to others, we experience the ecstasy and exultation of our own spirit, which is the ultimate goal of all goals.

When you work you are a flute through whose heart the whispering of the hours turns to music. And what is it to work with love. It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.

— Kahlil Gibran, *The Prophet*

The seventh spiritual law of success is the Law of Dharma. Dharma is a Sanskrit word that means “purpose in life.” The Law of Dharma says that we have taken manifestation in physical form to fulfill a purpose. The field of pure potentiality is divinity in

its essence, and the divine takes human form to fulfill a purpose. According to this law, you have a unique talent and a unique way of expressing it. There is something that you can do better than anyone else in the whole world —and for every unique talent and unique expression of that talent, there are also unique needs. When these needs are matched with the creative expression of your talent, that is the spark that creates affluence. Expressing your talents to fulfill needs creates unlimited wealth and abundance.

If you could start children right from the beginning with this thought, you'd see the effect it has on their lives. In fact, I did this with my own children. Again and again, I told them there was a reason why they were here, and they had to find out what that reason was for themselves. From the age of four years, they heard this. I also taught them to meditate when they were about the same age, and I told them, "I never, ever want you to worry about making a living. If you're unable to make a living when you grow up, I'll provide for you, so don't worry about that. I don't want you to focus on doing well in school. I don't want you to focus on getting the best grades or going to the best colleges. What I really want you to focus on is asking yourself how you can serve humanity, and asking yourself what your unique talents are. Because you have a unique talent that no one else has, and you have a special way of expressing that talent, and no one else has it." They ended up going to the best schools, getting the best grades, and even in college, they are unique in that they are financially self-sufficient, because they are focused on what they are here to give. This then, is the Law of Dharma.

There are three components to the Law of Dharma. The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We're not human beings that have occasional spiritual experiences — it's the other way around: we're spiritual beings that have occasional human experiences.

Each of us is here to discover our higher self or our spiritual self. That's the first fulfillment of the Law of Dharma. We must find out for ourselves that inside us is a god or goddess in embryo that wants to be born so that we can express our divinity.

The second component of the Law of Dharma is to express our unique talents. The Law of Dharma says that every human being has a unique talent. You have a talent that is unique in its expression, so unique that there's no one else alive on this planet that has that talent, or that expression of that talent. This means that there's one thing you can do, and one way of doing it, that is better than anyone else on this entire planet. When you're doing that one thing, you lose track of time. When you're expressing that one unique talent that you possess — or more than one unique talent in many cases — the expression of that talent takes you into timeless awareness.

The third component of the Law of Dharma is service to humanity — to serve your fellow human beings and to ask yourself the questions, "How can I help? How can I help all those that I come into contact with?" When you combine the ability to express your unique talent with service to humanity, then you make full use of the Law of Dharma. And coupled with the experience of your own spirituality, the field of pure potentiality, there is no way you will not have access to unlimited abundance, because that is the real way abundance is achieved.

This is not a temporary abundance; it's permanent, because of your unique talent, your way of expressing it, and your service and dedication to your fellow human beings, which you discover through asking the question, "How can I help?" instead of "What's in it for me?"

The question, "What's in it for me?" is the internal dialogue of the ego. Asking "How can I help?" is the internal dialogue of the spirit. The spirit is that domain of your awareness where you experience your universality. In just shifting your internal dialogue from "What's in it for me?" to "How can I help?" you automatically go beyond the ego into the domain of your spirit. While meditation is the most useful way of entering the domain of spirit, simply shifting your internal dialogue to "How can I help?" will also access the spirit, that domain of your awareness where you experience your universality.

If you want to make maximum use of the Law of Dharma, then you have to make several commitments.

The first commitment is: I am going to seek my higher self, which is beyond my ego, through spiritual practice.

The second commitment is: I am going to discover my unique talents, and finding my unique talents, I am going to enjoy myself, because the process of enjoyment occurs when I go into timeless awareness. That's when I am in a state of bliss.

The third commitment is: I am going to ask myself how I am best suited to serve humanity. I am going to answer that question and then put it into practice. I am going to use my unique talents to serve the needs of my fellow human beings — I will match those needs to my desire to help and serve others.

Sit down and make a list of the answers to these two questions: Ask yourself, if money was no concern and you had all the time and money in the world, what would you do? If you would still do what you currently do, then you are in dharma, because you have passion for what you do — you are expressing your unique talents. Then ask yourself: How am I best suited to serve humanity? Answer that question, and put it into practice.

Discover your divinity, find your unique talent, serve humanity with it, and you can generate all the wealth that you want. When your creative expressions match the needs of your fellow humans, then wealth will spontaneously flow from the unmanifest into the manifest, from the realm of the spirit to the world of form. You will begin to experience your life as a miraculous expression of divinity — not just occasionally, but all the time. And you will know true joy and the true meaning of success — the ecstasy and exultation of your own spirit.

A New Earth

CHAPTER TWO EGO: THE CURRENT STATE OF HUMANITY

Words, no matter whether they are vocalized and made into sounds or remain unspoken as thoughts, can cast an almost hypnotic spell upon you. You easily lose yourself in them, become hypnotized into implicitly believing that when you have attached a word to something, you know what it is. The fact is: You don't know what it is. You have only covered up the mystery with a label. Everything, a bird, a tree, even a simple stone, and certainly a human being, is ultimately unknowable. This is because it has unfathomable depth. All we can perceive, experience, think about, is the surface layer of reality, less than the tip of an iceberg.

Underneath the surface appearance, everything is not only connected with everything else, but also with the Source of all life out of which it came. Even a stone, and more easily a flower or a bird, could show you the way back to God, to the Source, to yourself. When you look at it or hold it and *let it be* without imposing a word or mental label on it, a sense of awe, of wonder, arises within you. Its essence silently communicates itself to you and reflects your own essence back to you. This is what great artists sense and succeed in conveying in their art. Van Gogh didn't say: "That's just an old chair." He looked, and looked, and looked. He sensed the Beingness of the chair. Then he sat in front of the canvas and took up the brush. The chair itself would have sold for the equivalent of a few dollars. The painting of that same chair today would fetch in excess of \$25 million.

When you don't cover up the world with words and labels, a sense of the miraculous returns to your life that was lost a long time ago when humanity, instead of using thought, became possessed by thought. A depth returns to your life. Things regain their newness, their freshness. And the greatest miracle is the experiencing of your essential self as prior to any words, thoughts, mental labels, and images. For this to happen, you need to disentangle your sense of I, of Beingness, from all the things it has become mixed up with, that is to say, identified with. That disentanglement is what this book is about.

The quicker you are in attaching verbal or mental labels to things, people, or situations, the more shallow and lifeless your reality becomes, and the more deadened you become to reality, the miracle of life that

continuously unfolds within and around you. In this way, cleverness may be gained, but wisdom is lost, and so are joy, love, creativity, and aliveness. They are concealed in the still gap between the perception and the interpretation. Of course we have to use words and thoughts. They have their own beauty – but do we need to become imprisoned in them?

Words reduce reality to something the human mind can grasp, which isn't very much. Language consists of five basic sounds produced by the vocal cords. They are the vowels *a, e, i, o, u*. The other sounds are consonants produced by air pressure: *s, f, g*, and so forth. Do you believe some combination of such basic sounds could ever explain who you are, or the ultimate purpose of the universe, or even what a tree or stone is in its depth?

THE ILLUSORY SELF The word "I" embodies the greatest error and the deepest truth, depending on how it is used. In conventional usage, it is not only one of the most frequently used words in the language (together with the related words: "me," "my," "mine," and "myself") but also one of the most misleading. In normal everyday usage, "I" embodies the primordial error, a misperception of who you are, an illusory sense of identity. This is the ego. This illusory sense of self is what Albert Einstein, who had deep insights not only in to the reality of space and time but also into human nature, referred to as "an optical illusion of consciousness." That illusory self then becomes the basis for all further interpretations, or rather misinterpretations of reality, all thought processes, interactions, and relationships. Your reality becomes a

reflection of the original illusion.

The good news is: If you can recognize illusion as illusion, it dissolves. The recognition of illusion is also its ending. Its survival depends on your mistaking it for reality. In the seeing of who you are not, the reality of who you are emerges by itself. This is what happens as you slowly and carefully read this and the next chapter, which are about the mechanics of the false self we call the ego. So what is the nature of this illusory self?

What you usually refer to when you say “I” is not who you are. By a monstrous act of reductionism, the infinite depth of who you are is confused with a sound produced by the vocal cords or the thought of “I” in your mind and whatever the “I” has identified with. So what do the usual “I” and the related “me,” “my,” or “mine” refer to?

When a young child learns that a sequence of sounds produced by the parents’ vocal cords is his or her name, the child begins to equate a word, which in the mind becomes a thought, with who he or she is. At that stage, some children refer to themselves in the third person. “Johnny is hungry.” Soon after, they learn the magic word “I” and equate it with their name, which they have already equated with who they are. Then other thoughts come and merge with the original I-thought. The next step are thoughts of me and mine to designate things that are somehow part of “I.” This is identification with objects, which means investing *things*, but ultimately thoughts that represent things, with a sense of self, thereby deriving an identity from them. When “my” toy breaks or is taken away, intense suffering arises. Not because of any intrinsic value that the toy has – the child will soon lose interest in it, and it will be replaced by other toys, other objects – but because of the thought of “mine”. The toy became part of the child’s developing sense of self, of “I.”

And so as the child grows up, the original I-thought attracts other thoughts to itself: It becomes identified with a gender, possessions, the sense-perceived body, a nationality, race, religion, profession. Other things the “I” identifies with are roles – mother, father, husband, wife, and so on – accumulated knowledge or opinions, likes and dislikes, and also things that happened to “me” in the past, the memory of which are thoughts that further define my sense of self as “me and my story.” These are only some of the things people derive their sense of identity from. They are ultimately no more than thoughts held together precariously by the fact that they are all invested with a sense of self. This mental construct is what you normally refer to when you say “I.” To be more precise: Most of the time it is not you who speaks when you say or think “I” but some aspect of that mental construct, the egoic self. Once you awaken, you still use the word “I,” but it will come from a much deeper place within yourself.

Most people are still completely identified with the incessant stream of mind, of compulsive thinking, most of it repetitive and pointless. There is no “I” apart from their thought processes and the emotions that go with them. This is the meaning of being spiritually unconscious. When told that there is a voice in their head that never stops speaking, they say, “What voice?” or angrily deny it, which of course *is* the voice, is the thinker, is the unobserved mind. It could almost be looked upon as an entity that has taken possession of them.

Some people never forget the first time they disidentified from their thoughts and thus briefly experienced the shift in identity from being the content of their mind to being the awareness in the background. For others it happens in such a subtle way they hardly notice it, or they just notice an influx of joy or inner peace without knowing the reason.

CHAPTER SIX BREAKING FREE

The beginning of freedom from the pain-body lies first of all in the realization that you *have* a pain-body.

Then, more important, in your ability to stay present enough, alert enough, to notice the pain-body in yourself as a heavy influx of negative emotion when it becomes active. When it is recognized, it can no longer pretend to be you and live and renew itself through you.

It is your conscious Presence that breaks the identification with the pain-body. When you don't identify with it, the pain-body can no longer control your thinking and so cannot renew itself anymore by feeding on your thoughts. The pain-body in most cases does not dissolve immediately, but once you have severed the link between it and your thinking, the pain-body begins to lose energy. Your thinking ceases to be clouded by emotion; your present perceptions are no longer distorted by the past. The energy that was trapped in the pain-body then changes into vibrational frequency and is transmuted into Presence. In this way, the pain-body becomes fuel for consciousness. This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain-body.

Regardless of what you say or do or what face you show to the world, your mental-emotional state cannot be concealed. Every human being emanates an energy field that corresponds to his or her inner state, and most people can sense it, although they may feel someone else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person. Some people are most clearly aware of it when they first meet someone, even before any words are exchanged. A little later, however, words take over the relationship and with words come the roles that most people play. Attention then moves to the realm of mind, and the ability to sense the other person's energy field becomes greatly diminished. Nevertheless, it is still felt on an unconscious level.

When you realize that pain-bodies unconsciously seek more pain, that is to say that they want something bad to happen, you will understand that many traffic accidents are caused by drivers whose pain-bodies are active at

the time. When two drivers with active pain-bodies arrive at an intersection at the same time, the likelihood of an accident is many times greater than under normal circumstances. Unconsciously they both want the accident to happen. The role of pain-bodies in traffic accidents is most obvious in the phenomenon called "road rage," when drivers become physically violent often over a trivial matter such as someone in front of them driving too slowly.

Man acts of violence are committed by "normal" people who temporarily turn into maniacs. All over the world at court proceedings you hear the defense lawyers say, "This is totally out of character," and the accused, "I don't know what came over me." To my knowledge so far, no defense lawyer has said to the judge – although the day may not be far off – "This is a case of diminished responsibility. My client's pain-body was activated, and he did not know what he was doing. In fact, he didn't do it. His pain-body did."

Does this mean that people are not responsible for what they do when possessed by the pain-body? My answer is: How can they be? How can you be responsible when you are unconscious, when you don't know what you are doing? However, in the greater scheme of things, human beings are meant to evolve into conscious beings, and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe.

And even that is only relatively true. From a higher perspective, it is not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anymore, you being to awaken. So the pain-body too has its necessary place in the larger picture.

PRESENCE

A woman in her thirties came to see me. As she greeted me, I could sense the pain behind her polite and superficial smile. She started telling me her story, and within one second her smile changed into a grimace of pain. Then, she began to sob uncontrollably. She said she felt lonely and unfulfilled. There was much anger and sadness. As a child she had been abused by a

physically violent father. I saw quickly that her pain was not caused by her present life circumstances but by an extraordinarily heavy pain-body. Her pain-body had become the filter through which she viewed her life situation. She was not yet able to see the link between the emotional pain and her thoughts, being completely identified with both. She could not yet see that she was feeding the pain-body with her thoughts. In other words, she lived with the burden of a deeply unhappy self. At some level, however, she must have realized that her pain originated within herself, that she was a burden to herself. She was ready to awaken, and this is why she had come.

I directed the focus of her attention to what she was feeling inside her body and asked her to sense the emotion directly, instead of through the filter of her unhappy thoughts, her unhappy story. She said she had come expecting me to show her the way out of her unhappiness, not into it. Reluctantly, however, she did what I asked her to do. Tears were rolling down her face, her whole body was shaking. "At this moment, this is what you feel," I said. "There is nothing you can do about the fact that *at this moment* this is what you feel. Now, instead of wanting this moment to be different from the way it is, which adds more pain to the pain that is already there, is it possible for you to completely accept that this is what you feel right now?"

She was quiet for a moment. Suddenly she looked impatient, as if she was about to get up, and said angrily, "No, I don't want to accept this." "Who is speaking?" I asked her. "You or the unhappiness in you? Can you see that your unhappiness about being unhappy is just another layer of unhappiness?" She became quiet again. "I am not asking you to *do* anything. All I'm asking is that you find out whether it is possible for you to allow those feelings to be there. In other words, and this may sound strange, if you don't mind being unhappy, what happens to the unhappiness? Don't you want to find out?"

She looked puzzled briefly, and after a minute or so of sitting silently, I suddenly noticed a significant shift in her energy field. She said, "This is weird. I'm still unhappy, but now there is space around it. It seems to matter less." This was the first time I heard somebody put it like that: There is space around my unhappiness. That space, of course, comes when there is inner acceptance of whatever you are experiencing in the present moment.

I didn't say much else, allowing her to be with the experience. Later she came to understand that the moment she stopped identifying with the feeling, the old painful emotion that lived in her, the moment she put her attention on it directly without trying to resist it, it could no longer control her thinking and so become mixed up with a mentally constructed story called "The Unhappy Me." Another dimension had come into her life that transcended her personal past – the dimension of Presence. Since you cannot be unhappy without an unhappy story, this was the end of her unhappiness. It was also the beginning of the end of her pain-body. Emotion in itself is not unhappiness. Only emotion plus an unhappy story is unhappiness.

When our session came to an end, it was fulfilling to know that I had just witnessed the arising of Presence in another human being. The very reason for our existence in human form is to bring that dimension of consciousness into this world. I had also witnessed a diminishment of the pain-body, not through fighting it but through bringing th light of consciousness to it.

A few minutes after my visitor left, a friend arrived to drop something off. As soon as she came into the room she said, "What happened here? The energy feels heavy and murky. It almost makes me feel sick. You need to open the windows, burn some incense." I explained that I had just witnessed a major release in

someone with a very dense pain-body and that what she felt must be some of the energy that was released during our session. My friend, however, didn't want to stay and listen. She wanted to get away as soon as possible.

I opened the windows and went out to have dinner at a small Indian restaurant nearby. What happened there was a clear, further confirmation of what I already know: That on some level, all seemingly individual human pain-bodies are connected. Although the form this particular confirmation took did come as a shock.

UNHAPPINESS

Not all unhappiness is of the pain-body. Some of it is new unhappiness, created whenever you are out of alignment with the present moment, when the Now is denied in one way or another. When you recognize that the present moment is always already the case and therefore inevitable, you can bring an uncompromising inner "yes" to it and so not only create no further unhappiness, but, with inner resistance gone, find yourself empowered by Life itself.

The pain-body's unhappiness is always clearly out of proportion to the apparent cause. In other words, it is an overreaction. This is how it is recognized, although not usually by the sufferer, the person possessed. Someone with a heavy pain-body easily finds reasons for being upset, angry, hurt, sad, or fearful. Relatively insignificant things that someone else would shrug off with a smile or not even notice become the apparent cause of intense unhappiness. They are, of course, not the true cause but only act as a trigger. They bring back to life the old accumulated emotion. The emotion then moves into the head and amplifies and energizes the egoic mind structures.

Pain-body and ego are close relatives. They need each other. The triggering event or situation is then interpreted and reacted to through the screen of a heavily emotional ego. This is to say, its significance becomes completely distorted. you look at the present through the eyes of the emotional past within you. In other words, what you see and experience is not in the event or situation but in you. Or in some cases, it may be there in the event or situation, but you amplify it through your reaction. This reaction, this amplification, is what the pain-body wants and needs, what it feeds on.

For someone possessed by a heavy pain-body, it is often impossible to step outside his or her distorted interpretation, the heavily emotional "story." The more negative emotion there is in a story, the heavier and more impenetrable it becomes. And so the story is not recognized as such but is taken to be reality. When you are completely trapped in the movement of thought and the accompanying emotion, stepping outside is not possible because you don't even know that there is an outside. You are trapped in your own movie or dream, trapped in your own hell. To you it is reality and no other reality is possible. And as far as you are concerned, your reaction is the only possible reaction.

BREAKING FREE OF THE PAIN-BODY

A question people frequently ask is, "How long does it take to become free of the pain-body?" The answer is, of course, that it depends both on the density of an individual's pain-body as well as the degree or intensity of that individual's arising Presence. But it is not the pain-body, but identification with it that causes the suffering that you inflict on yourself and others. It is not the pain-body but identification with the pain-body that forces you to relive the past again and again and keeps you in a state of unconsciousness. So a more important question to ask would be this: "How long does it take to become free of identification with the pain-body?"

And the answer to that question: It takes no time at all. When the pain-body is activated, know that what

you are feeling is the pain-body in you. This knowing is all that is needed to break your identification with it. And when identification with it ceases, the transmutation begins. The knowing prevents the old emotion from rising up in your head and taking over not only the internal dialogue, but also your actions as well as interactions with other people. This means the pain-body cannot use you anymore and renew itself through you. The old emotion may then still live in you for a while and come up periodically. It may also still occasionally trick you into identifying with it again and thus obscure the knowing, but not for long. Not projecting the old emotion into situations means facing it directly within yourself. It may not be pleasant, but it won't kill you. Your Presence is more than capable of containing it. The emotion is not who you are.

When you feel the pain-body, don't fall into the error of thinking there is something wrong with you. Making yourself into a problem – the ego loves that. The knowing needs to be followed by accepting. Anything else will obscure it again. Accepting means you allow yourself to feel whatever it is you are feeling at that moment. It is part of the is-ness of the Now. You

can't argue with *what is*. Well, you can, but if you do, you suffer. Through allowing, you become what you are: vast, spacious. You become whole. You are not a fragment anymore, which is how the ego perceives itself. Your true nature emerges, which is one with the nature of God.

Wishes Fulfilled

CHAPTER ONE CHANGING YOUR CONCEPT OF YOURSELF

"Health, wealth, beauty, and genius are not created; they are only manifested by the arrangement of your mind—that is, by your concept of yourself, and your concept of yourself is all that you accept and consent to as true."¹ —NEVILLE There's a level of awareness available to you that you are probably unfamiliar with. It extends upward and transcends the ordinary level Dyer, Wayne W. (2012-02-28). *Wishes Fulfilled: Mastering the Art of Manifesting* (p. 25). Hay House. Kindle Edition.

There's a level of awareness available to you that you are probably unfamiliar with. It extends upward and transcends the ordinary level of consciousness that you're most accustomed to. At this higher plane of existence, which you and every human being who has ever lived can access at will, the fulfillment of wishes is not only probable—it is guaranteed. This chapter is simply a preparation for entering into that realm wherein you have much more say over what comes into your life than you might have envisioned.

After 18 months in relative seclusion, studying, meditating, and literally experiencing what it's like to live in this miraculous plane of existence beyond anything that might be labeled "ordinary" or "normal," I've undertaken this joyous task of writing about having wishes fulfilled. I've seen firsthand how virtually every wish or desire I've placed my attention on has transformed from a mental thought into an objective fact. However, I'm not proposing memorizing an esoteric formula leading to a theoretical nirvana. My emphasis throughout this book is that manifestation is real and that it occurs when you make a specific decision to change your mind about who you are and what is possible for you to achieve within these parentheses in eternity called your life. I'm inviting you to be receptive to a radical new idea about yourself. It's radical because ever since you left your mother's womb, you've been subjected to cultural conditioning designed to help you be content with living a "normal life" at the level of ordinary consciousness, which generally means accepting whatever life hands you. In many ways you've been programmed to believe that you do not possess the wisdom or ability to manifest the fulfillment of your wishes and desires.

I am saying as clearly as I know how to say it in these opening pages: There's a plane of awareness that you can opt to live at, wherein you can, if you are willing to change your concept of yourself as an ordinary being, find yourself fulfilling any and all wishes that you have for yourself. Throughout this book I'll explore with you what I've studied, learned, internalized, practiced, and, yes, lived regarding the powers of manifestation. It begins with changing your concept of yourself. I would like to offer a few words on these two concepts of ordinary and extraordinary.

Ordinary is, well, so ordinary. It means that you do all of the things that your culture and your family have programmed you to do. It implies that you fit in, study hard, follow the rules, take care of your obligations, fill out the forms, pay your taxes, get a job, and do what every law-abiding citizen does; and then you retire, play with your grandchildren, and ultimately die. I want to emphasize that there is absolutely nothing wrong with this scenario—it is perfectly fine—but if it were completely acceptable for you, you wouldn't be reading this book.

Extraordinary encompasses most of ordinary, since we all live in the same physical world. There will be forms to fill out, rules that demand our obedience, bills to pay, and family obligations to attend to. But extraordinary consciousness is associated with your soul, that invisible, boundaryless energy that looks out from behind your eyeballs and has very different interests than your eyeballs and has very different interests than your ordinary self does.

The ideal of your soul, the thing that it yearns for, is not more knowledge. It is not interested in comparison, nor winning, nor light, nor ownership, nor even happiness. The ideal of your soul is space, expansion, and immensity, and the one thing it needs more than anything else is to be free to expand, to reach out and to embrace the infinite. Why? Because your soul is infinity itself. It has no restrictions or limitations—it resists being fenced in—and when you attempt to contain it with rules and obligations, it is miserable.

Your invisible self is extraordinary because it is a fragment of the universal soul, which is infinite. The part of you that knows you have greatness, and is stirred by the idea of you expanding and removing any and all limitations, is what I am addressing here in *Wishes Fulfilled*. This is your new self-concept, one that is inspired by your soul. So let's take a look at this idea and then examine what you need to do in order to make your self-concept congruent with how you want to live your life, and the powerful role you can begin to assume as a co-fulfiller of all of your rational/sensible wishes and desires.

What Is Your Self-Concept?

Simply put, your concept of yourself is everything that you believe to be true. And everything that you believe to be true about yourself has landed you precisely where you live and breathe every day of your life. Your beliefs about yourself are like the ingredients in a recipe that you use to create your self-concept. Those ingredients or beliefs fall into two specific categories: your outer self-concept and your inner self-concept.

Your Outer Self-Concept

These ingredients include everything you accept as truth concerning what the physical you is capable of. There's probably a certain amount of intellectual acumen that you agree is necessary to your outer self-concept. Smart, perhaps, but not really a genius—more capable in some areas than others, such as technological knowledge. Maybe you add a measure of writing ability, but detect more fluency with numbers and mathematical problem solving than your ability to write prose. Your beliefs about your outer self may be well seasoned and strong in some areas and almost hopelessly incapacitated or weak in others. You very likely have a conceptual framework of just how smart you are and have carried that belief with you since you were a youngster in elementary school. Your outer concept of yourself includes everything you believe about your innate and learned talents and abilities.

Your beliefs about your clumsiness, coordination, athleticism, and musical and artistic talents are a partial list of the ingredients that comprise the recipe of you. These descriptors also apply to everything else about your outer self. Your outer self-concept includes how you view yourself in relationship to health: your immunity to, or inclination toward, illnesses of all descriptions. You know if you are prone to being overweight or addicted to various substances such as sugar, caffeine, fat, meat, dairy, and the like. You define yourself as prone to catching colds or immune to such things, likely to gain weight, inclined toward skin rashes, or predisposed to low energy or high sleep requirements. The point is that your outer self-concept comprises essentially everything that you believe your body is capable or incapable of. Given a true/false test on yourself, you'd be able to say with certainty, Yes, these things are true about me. They are the beliefs—the ingredients—that you use to create you. In addition to your intellect, talents, and physical body traits, you spice up your outer self-conception with your personality traits. You know if you're assertive or shy, loud or quiet, pushy or obsequious, fearful or courageous, daring or frightened—and this is only a partial list of

personality descriptors or spices. These individual qualities are interpreted as truisms defining yourself and how you function socially. I could continue detailing all of the other ingredients that go into making your outer self-concept, but I've chosen to keep this book short, succinct, and to the point. At this point I'm simply encouraging you to recognize that your self-concept contains a myriad of self-descriptors regarding this thing that you call your physical body, and that you probably regard them as absolute truth.

Your Inner Self-Concept

This category can be pretty difficult to achieve in optimal proportions in our culture. Your inner self-concept involves your beliefs about the invisible energy and intelligence that is the most significant portion of your being. I've often referred to your inner world as "the ghost in the machine." The machine in my conceptualization is your body and its five senses, as well as all of the physical components that make up your body. The tissue, bones, rivers of fluids, organs, teeth, brain, and everything else are all the machine. And within this machine is an invisible I that you call mind or spirit comprised of thoughts that direct the machine.

I once had a conversation with a neurosurgeon who was disputing the presence of this invisible world by saying that he'd cut into thousands of bodies and had never seen a soul. I remember his awkward look when I asked him if he'd ever seen a thought while he was poking around inside a brain. Obviously there's an invisible inner as well as an outer part of your being. You have a conceptualization of yourself that involves this formless invisible portion of your being, and you have a pretty specific idea about just how far this inner portion of yourself can take you. You may believe that your thinking apparatus is pretty phenomenal, though not understanding exactly what it is—inside or surrounding you—that allows you to scratch your forehead, or pick up a pencil, or move your feet on a dance floor, or any of the infinite commands that your mind is capable of directing all day, every day, and for as long as you are alive. You also have a self-concept about what your inner energetic ghost cannot do. Is it capable of thinking itself out of a serious disease, or is that just a lot of nonsense? Can your invisible intelligence, your imagination, perform feats of alchemy? Does your self-concept contain the power to perform great—or even magical—acts of transformation? Your self-concept is a blend of your beliefs regarding your connection to a higher power. You believe something about the existence or nonexistence of God. You have various points of view about how far faith can carry you. Whether or not there is anything within you that you can or cannot rely on to perform mystical or miraculous things is seasoned by your beliefs. You have acquired specific beliefs concerning the power of your mind. You're generally confident that you can rely on your invisibility to do the ordinary things in life such as remember an unseen list of items stored somewhere in your memory, and run errands on your way home from work. But what do your beliefs cook up about your ability to create miracles? Is healing your body, or manifesting a long-desired soul mate, an ingredient in your self-concept? Take a moment to examine that unseen list stored away in your mind. Ask yourself, Where is it? How did I put it there? Where is the place I'm calling "there"? What powers am I using to recall it? Where do these powers come from? This is the list of ingredients that you use to create your inner self-concept. You might then want to open up to there being other beliefs or ingredients that you want to include, and contemplate other ways to season your life. The fact is that an invisible list involves a catalog of inexplicable miracles that you take for granted every day. Your inner self-concept tells you what you believe your mind is capable of, and what it's incapable of as well. You know your mind, that invisible ghost in the machine, is unfathomable. But you also know that there are certain limits to what it can do. Have you ever considered how you are creating your life with this inner self-concept's list of ingredients? If it seems interesting to consider some changes, read on.

CHAPTER FIVE THE SECOND WISHES FULFILLED FOUNDATION: LIVE FROM THE END

"In the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did."

— ROMANS 4:17

You might find that this second foundation for a wishes fulfilled life is the most troublesome and unconventional idea that you tackle. If you find that this is true for you, I encourage you to rustle up all the determination you are capable of. You are going to begin retraining your imagination so that it accepts the idea that anything placed there isn't for a future experience, but represents your reality, right here, right now. You are being asked to put your five senses into a lockbox so that they can't persuade you that you are ignoring what they perceive as reality. You are stepping into a new dimension, the unaccustomed reality that Saint Paul speaks of in his letters to the people of Rome in Romans 4:17, cited above. Keep in mind a fundamental axiom of this book, the strong knowing I described in Chapter Three and stress throughout this book: We are all God. "Is it not written in your law, 'I said, "You are gods"'"? (John 10:34) was the response of Jesus when he was about to be stoned. "For a good work we do not stone You, but for blasphemy, and because You, being a man, make Yourself God" (John 10:33). I quote this to remind you that it is not me, some crazy 21st-century writer, saying these words; they are directly out of the scriptures. Now simply review the line Saint Paul speaks in Romans 4:17: "and calls those things which do not exist as though they did." This is how God works. Your imagination, when aligned with the highest principles of your highest self, is God at work. You can make your imagination a place where you absolutely "call things" as you insist that they be, even though they may not have appeared in the third dimension as reported by your five senses. This is where you must learn to trust, think, and live from rather than in anticipation of. Hence the title of this chapter: "Live from the End." As I sit here writing, there's a book with a beautiful jacket taped around it. The jacket is exactly the same as the cover of the book you are now reading, titled *Wishes Fulfilled*. I'm only one-third of the way through the actual writing of this book, yet I see the completed book every day when I approach my sacred writing space. This is a practice I've maintained for many years. As I'm in the process of writing, I see the finished book every day, both in my imagination and in its symbolic representation. My imagination is where my thoughts are the thoughts of God, and thus I am God creating what I know is already present. I am "calling that which does not exist as though it did." Knowing and feeling this means nothing can dissuade me from this creative force in my imagination. There's no fear about completing some awesome undertaking of writing a book—it's already complete in my mind. I simply allow the energy to flow into me, through my heart, and onto the pages. I recently made the following observation concerning the topic "Are You a Writer?" on my website: "Stop judging and get out of your own way. I always tell audiences when I talk about writing: Writing isn't something I do; writing is something that I am. I am writing—it's just an expression of me." Notice the words I am (the name of God for all generations to come), which were told to Moses in the Torah. Begin to focus your attention on words that follow the sacred name of God—your highest self—that is, I am. Begin to recognize the power of your creative imagination to fulfill wishes with I am. The Power of Your Imagination Figuratively tattoo these words of Neville onto your forehead. In other words, memorize them, and repeat them to yourself every time you look into the mirror: Disregard appearances, conditions, in fact all evidence of your senses that deny the fulfillment of your desire. Rest in the assumption that you are already what you want to be, for in that determined assumption you and your Infinite Being are merged in creative unity, and with your Infinite Being (God) all things are possible. God never fails.¹³ Your concept of yourself is being replaced by a new concept of

yourself. A new self-concept begins with you placing it in your imagination and living from this new perspective. You can count on your five senses to attempt to convince you that you should pay homage only to them and treat your imagination as unimportant and illusory. But that doesn't mean that you have to allow them to usurp your new concept of yourself. Right now, in this moment, you can practice this. Say aloud or to yourself, By placing new I ams into my imagination, my future dream is a present fact. Repeat the statement a few times. Can you feel your ego resisting? Which of your five senses is most adamantly annoyed? Notice and repeat. This new concept of yourself as God, or at least as a spark of God, asks you to think like God, Who "calls those things which do not exist as though they did." Here, you are creating an ideal of what you want to be and assuming that you already are that person. This is what Neville calls the Law of Assumption, and he states emphatically, "If this assumption is persisted in until it becomes your dominant feeling, the attainment of your ideal is inevitable."¹⁴ Remind yourself that your imagination is yours to use as you decide, and that everything you wish to manifest into your physical world must first be placed firmly in your imagination in order to grow. Let Neville's words guide you: Therefore, to incarnate a new and greater value of yourself, you must assume that you already are what you want to be and then live by faith in this assumption—which is not yet incarnate in the body of your life—in confidence that this new value or state of consciousness will become incarnated through your absolute fidelity to the assumption that you are that which you desire to be. This is a total transformation of your entire being.

Appendix 3: Arabic samples

القوانين الروحانية السبعة للنجاح

قانون الطاقة الكامنة المحضة:

إن مصدر الخلق بأكمله هو الوعي المحض الخالص الصافي...

الطاقة الكامنة المحضة تنشد الإفصاح عن الخفي لتجعله ظاهراً للعيان.

وعندما ندرك أن ذاتنا الحقيقية هي إحدى الطاقات الكامنة المحضة، ننظم في صف واحد مع القدرة التي تكشف عن كل شيء في الكون وتظهره للعيان ونتصافر معها.

في البداية...

لم يكن هناك وجود أو لا وجود، العالم بأكمله كان طاقة خفية كامنة.. الواحد الأحد تنفس من دون نفس بقدرته الذاتية ولا شيء آخر كان هناك...

ترتيلة الخلق، من كتاب ربيع فيدا

القانون الروحاني الأول للنجاح هو قانون الطاقة الكامنة المحضة. يركز هذا القانون على حقيقة وجودنا في حالتنا الأساسية، حالة الوعي الخالص الصافي المحض. والوعي الخالص الصافي المحض هو الطاقة الكامنة المحضة؛ فهو حقل جميع الإمكانيات والإبداع اللامتناهي. وهو أيضاً جوهر روحانيتنا؛ وبما أنه لا متناهٍ وغير محدود فهو أيضاً الفرح الصافي المحض. وهناك أوصاف أخرى للوعي وهي المعرفة المحضة والسكون اللامتناهي والتوازن التام الذي لا يقهر أو يغلب أو يبسطه ومنتهى السعادة أو السعادة القصوى الكاملة. طبيعتنا الأساسية تنسم بكونها طاقة كامنة محضة.

عندما تكتشف طبيعتك الأساسية وتعرف من أنت حقاً في خضم معرفة النفس تبرز القدرة على تحقيق أي حلم تحلم به، لأنك أنت الإمكانية الخالدة، والقدرة الكامنة التي يسير غورها ماضياً وحاضراً ومستقبلاً. فقانون الطاقة الكامنة المحضة، يمكن أن يطلق عليه مسمى قانون الوحدة، لأنه يكتنف تشعبات حياتية عليه مسمى قانون الوحدة، لأنه يكتنف تشعبات حياتية لاحد لها، وبالتالي يمثل وحدة النفس القباله للانتشار والثبات؛ هذا، وليس هناك انفصام بينك وبين حقل الطاقة؛ فحقل الطاقة الكامنة المحضة هو نفسك أنت؛ وكلما مارست طبيعتك الحقيقية، اقتربت من حقل الطاقة الكامنة المحضة.

حنكة النفس، أو "الإحالة الذاتية" تعني أن نقطة إحالتنا الداخلية الأساسية وغايتها هي نفسها، وليست دوافع تجاربنا. نقبض الإحالة الذاتية هو الإحالة الغرضية. إننا في الإحالة الغرضية، نتأثر دائماً بالأشياء خارج أنفسنا التي تشمل المواقف والأوضاع والأحوال والناس. في الإحالة الغرضية أيضاً، ترانا نبحث عن رضى الآخرين واستحسانهم؛ تفكيرنا وسلوكنا دائماً في حالة ترقب لردات فعل الآخرين واستحسانهم، فهما إذن يرتكزان على الخوف.

في الإحالة العرضية، نشعر دائماً بحاجة ملحة إلى السيطرة على الأشياء حولنا، وبحاجة ملحة إلى سلطة خارجية. الحاجة إلى الموافقة والاستحسان والحاجة إلى السيطرة على الأشياء والحاجة إلى سلطة خارجية هي حاجات ترتكز على الخوف. هذا النوع من السلطات ليس القدرة المبنية على الطاقة الكامنة المحضة أو قدرة النفس أو القدرة الحقيقية، فعندما نمارس قدرة النفس يغيب الخوف وينتفي الاضطراب إلى السيطرة والجهد من أجل الموافقة والاستحسان أو أي سلطة خارجية.

(. ومادامت نفسك أو أنك لاتعكس من أنت حقاً، فهي صورة فقط. هي your ego في الإحالات العرضية، تكون نقطة إحالتك الداخلية نفسك أو أنك) قناع اجتماعي تضعه على وجهك، والدور الذي تمثله وتلعبه في الحياة. قناعك الاجتماعي يناضل من أجل الاستحسان وموافقة المجتمع - إنه يطمح إلى السيطرة التي تحفظه والسلطة التي تتبهن لأنه يعيش في خوف دائم.

نفسك الحقيقية التي هي ذاتك وروحك متحررة تماماً من كل هذه الأشياء. إنها محصنة ضد الانتقاد ولا تخشى أي تحد، ولا تشعر أنها دون أحد من الناس، مع ذلك تراها متواضعة ولا تشعر بأنها أعلى درجة من أي أحد، لأنها تدرك أن لكل كائن آخر النفس ذاتها في قناعاتها وتكرراتها المختلفة.

ذلك هو الفرق الأساسي بين الإحالات الغرضية والإحالات الذاتية. فهي الإحالات الذاتية، أنت تمارس وجودك الحقيقي الذي لا ينتابه خوف أو وجل من أي تحد، ويكون الاحترام لجميع الناس، ولا يشعر بأنه أقل قيمة من أحد. ولذلك، فإن قدراته النفسية هي قدراته الحقيقية.

الطاقة التي ترتكز على الإحالات الغرضية هي طاقة زائفة. ولأنها ترتكز على سلطان الأنا أو الذات فهي لاتستمر ولاتدوم إلا باستمرار سبب بقائها أو دوام الغاية من وجودها أو الغرض المحالة إليه. فإذا كان لك لقب معين - رئيس بلد أو رئيس شركة أو مجلس بلدي أو لديك ثروة كبيرة، فإن السلطة التي تتمتع بها تذهب بذهاب اللقب والعمل والثروة. السلطة التي ترتكز على قدرات النفس الأنانية تستمر مادامت لها تلك الأغراض والأشياء.. وحالما تزول الألقاب والأعمال والثروات تزول السلطة.

من ناحية أخرى، القدرات الذاتية هي قدرات ثابتة لاتزول، لأنها ترتكز على المعارف ومعرفة النفس بالذات. وهناك صفات مميزة للقدرات الذاتية. إنها تجذب الناس إليك وتقربهم منك وتسوق لك الأشياء التي تريدها. إنها تسحر الناس، وتسوق المواقف والظروف لتعزز رغباتك، وهي تسمى أيضاً مساندة

من قوانين الطبيعة. إنها مساندة القدسية؛ المساندة التي تأتي من كونك في حالة من لطف الله، لتجعلك تتمتع بروابط تربط بالناس وتربط الناس بك ليتمتعوا هم أيضاً بتلك الوشائج معهم. قدراتك أنت، هي تلك القدرات التي ترص الصف وتثبت اللحمة بينك وبين الناس - لحمة تأتي من المحبة الصادقة والحقيقية.

كيف تتمكن من تطبيق قانون الطاقة الكامنة المحضة، حفل جميع الإمكانيات، في الحياة التي نعيشها؟ إذا أردت أن تتمتع بفوائد حفل الطاقة الكامنة المحضة، وإذا أردت أن تستفيد كلياً من الإبداع المطبوع في الوعي الخالص الصافي المحض، فعليك أن تستهدفه وتجد الطرق إليه. إحدى الطرق التي تقود إليه هي من خلال التدريب اليومي على الصمت، والتأمل، وعدم الظن، وقضاء وقت في الطبيعة، وهذه بدورها سوف تسهل لك الوصول أيضاً إلى الصفات المطبوعة في ذلك الحقل: الإبداع اللا متناهي والحرية والغبطة.

التدرب على الصمت يعني أن تلنزم تخصيص وقت تكون في مجرداً من الكلام، وأن تنقطع دورياً عن أي نشاط يتضمن كلاماً وأحاديث، وكذلك أن تنقطع دورياً عن مشاهدة التلفزيون أو الاستماع إلى الراديو أو قراءة كتاب على سبيل المثال. فإذا لم تعط نفسك الفرصة لممارسة خبرة الصمت فإن اضطراباً ينشأ جراء ذلك في محاورتك الداخلية بينك وبين نفسك.

حدد وقتاً قصيراً من أنٍ لأخر لممارسة الصمت، أو ألزم نفسك بالالتزام بالصمت لوقت محدد من اليوم، قد يكون ساعتين. وإذا كان ذلك كثيراً عليك فليكن ساعة يومياً.

ماذا يحدث عندما تتخبط في ممارسة الصمت؟ في البداية يصبح حوارك الداخلي مع نفسك أكثر اضطراباً، وتشعر بحاجة ملحة إلى قول شيء ما. لقد عرفت أناساً فقدوا توازنهم وكأنهم جنوا في الأيام الأولى التي صمتوا خلالها لمدة طويلة، ولكن سرعان ما بدأ حوارهم الداخلي يصفو ويهدأ، ليزداد بعد ذلك صفاء وعمقاً. لأن التفكير يستسلم بعد مدة من الصمت، ويدرك أن لا فائدة من اللف والدوران. إذا قررت أنتم - النفس، والروح، وصاحب الخيار - الصمت وعدم الكلام، فقطة على السطر. عندئذٍ، وفي وقت يبدأ الحوار الداخلي بالهدوء والسكون، تبدأ أنت باستشعار السكون في حفل الطاقة الكامنة المحضة.

إن ممارسة الصمت في أوقات منتظمة، وحسب مآثره مناسباً، هي الطريقة المفيدة لممارسة قانون الطاقة الكامنة المحضة، وتمضية مدة من الزمن في التأمل والمناجاة، طريقة أخرى. مثالياً، عليك أن تمضي على الأقل ثلاثين دقيقة في التأمل صباحاً ومثلها مساءً. سوف تتعلم من خلال التأمل كيف تمارس حفل الصمت التام المطبق يوجد حفل العلاقات المتبادلة اللانهائية، حفل القدرة التنظيمية اللامحدودة، والأرضية المطلقة للخلق حيث كل شيء يتماسك مع كل شيء آخر من دون انفصام.

في القانون الروحاني الخامس، قانون الإرادة والرغبة، سوف ترى كيف يمكنك أن تدخل نبضة أو دفعة ضعيفة من القصد والإرادة في هذا الحقل، لئتم تحقيق رغباتك تلقائياً، لكن عليك أولاً أن تمارس السكينة والهدوء. السكينة هي أول مستلزم لإظهار رغباتك، لأن صلاتك بحقل الطاقة الكامنة المحضة التي يمكنها أن ترتب سلسلة لانتهائية لها من التفاصيل وتناغمها لتحقيق لك أقصى مايمكن، إنما تكون بالهدوء والسكينة.

تخيل أنك ترمي حجراً صغيراً في بركة ماء هادئة وساكنة ومن ثم ترأب تموجات الماء فيها. ثم وبعد برهة من الزمن، بعد أن تهدأ التموجات، ربما ترمي حجراً صغيراً آخر.. هذا ما تفعله تماماً عندما تدخل حفل الصمت التام المطبق وتعرض غايتك. في هذا الصمت، حتى أضعف الغايات سوف تتموج عبر الأرضية الأساسية للوعي الشامل والعام الذي يربط كل شيء بكل شيء آخر. لكن، إذا لم تمارس السكينة في وعيك، وإذا كان فكرك أشبه ببحر هائج، فإن بإمكانك أن ترمي فيه ناطحة سحاب ولا ترى أية تموجات! هناك تغير في الإنجيل مفاده: "كن هادئاً ساكناً، ساكناً، صامتاً واعرف بأنني الله". إن هذا يمكن أن يحدث ويتم من خلال التأمل.

هناك طريقة أخرى لدخول حفل الطاقة الكامنة المحضة تتم بالتدرب على عدم الظن. الحكم على الأمور هو التثمين أو التقدير المتواصل للأشياء، الصالح منها وغير الصالح والحسن والسيئ. عندما تثمن وتقيم باستمرار، مصنفاً ومحللاً ووصفاً وملقباً، تثير الكثير من الهيجان في حوارك الداخلي مع نفسك. هذا الهيجان يضيق جريان الطاقة بينك وبين حفل الطاقة الكامنة المحضة، فأنت، في الحقيقة، تضغط "الفجوة" بين الأفكار وتحشرها.

إن هذه الفجوة أو الثغرة أو الفرجة هي اتصالك بحقل الطاقة الكامنة المحضة. إنها تلك الحالة من الوعي الخالص الصافي المحض وتلك المساحة أو الفسحة الساكنة بين الأفكار وذاك السكون الداخلي الذي يصلك بالقدرة الحقيقية. وعندما تضيق الفجوة فإنك تضيق معها صلاتك بحقل الطاقة الكامنة والخلق اللامتناهي وتحشرها.

ثمة صلاة في طريق في المعجزات تقول: "اليوم لن أقيم أو أثمن أي شيء يحدث". عدم الحكم على الأمور يوجد صمتاً في فكرك. إنها فكرة حسنة، لذلك أبدأ يومك بهذه العبارة؛ ومن أول اليوم إلى آخره، ذكر نفسك بها عندما تجد نفسك تحكم على الأمور. فإذا وجدت أن يوماً كاملاً من عدم الحكم على الأمور صعب عليك، فاستبدله ببضع ساعات فقط، وقل لنفسك: "سوف لن أحكم على أمر لمدة ساعتين في هذا اليوم، وسأستمر على ممارسة عدم الحكم على الأمور، وسأدرب نفسي عليها دائماً في فترات متقطعة حتى أتمكن من ممارستها طول اليوم.. وعلى الدوام".

من خلال الصمت ومن خلال التأمل ومن خلال عدم الحكم على الأمور، ستصل إلى القانون الأول، قانون الطاقة الكامنة المحضة. وعندما تبدأ ذلك ستضيف عنصراً رابعاً إلى هذه الممارسة وهو قضاء وقت في الطبيعة بصورة دائمة، وستكون على صلة بها. إن تمضية الوقت في الطبيعة تمكنك من تحسس التفاعل المتناسق بين عناصر الحياة وقواها كلها، وتعطيك شعوراً بالوحدة والانسجام والتوافق مع الحياة؛ وسواء مع الحياة؛ وسواء أمضيت وقتك أمام جدول ماء أو جبل أو غابة أو بحيرة أو شاطئ بحر، فإن هذا التواصل مع ذكاء الطبيعة سوف يساعدك أيضاً على الوصول إلى حفل الطاقة الكامنة المحضة.

عليك أن تتعلم التواصل مع عميق جوهر وجودك. هذا الجوهر الحقيقي هو فوق النفس الأنانية. لا يعرف الخوف. إنه حر ومحض من الانتقاد؛ لا يخشى التحدي. وهو ليس دون أحد ولا يتكبر على أحد، يزرخ بالسر والغموض.

الهيمنة على جوهر حياتك الحقيقي، تمدك ببعد النظر والاستبصار من خلال مرآة علاقاتك، لأن هذه العلاقات كلها هي انعكاس لعلاقتك بنفسك. مثلاً، إذا انتابك خوف أو شعور بالذنب وعدم الأمان جراء أسباب تتعلق بالمال أو النجاح أو أي شيء آخر، فإن هذه الانعكاسات المتعلقة بالشعور بالذنب والخوف وعدم الأمان هي جوانب أساسية من شخصيتك. لآمال ولا نجاح لا يمكن أن يحل هذه المشاكل الأساسية في وجودنا على هذه الأرض، فقط، الحميمية مع نفسك هي التي ستوفر لك العلاج الشافي. وعندما تكون راسخاً في معرفة نفسك الحقيقية - عندما تعرف حقاً طبيعتك الحقيقية - سوف لن تشعر أبداً بالذنب والخوف وعدم الطمأنينة بخصوص المال ووفرته والثروة أو إيفاء رغباتك، لأنك ستدرك أن جوهر جميع الثروات المادية هو طاقة الحياة وكمونيتها أو إمكانيتها المحضة الصافية. والكمونية أو الإمكانية المحضة الصافية الخالصة هي جوهر طبيعتك وحقيقتها.

كلما ازدادت هيمنتك أكثر وأكثر على طبيعتك الحقيقية، ازداد تلقائياً تلقياً أفكاراً خلاقية، لأن حقل الطاقة الكامنة المحضة هو أيضاً حقل الإبداع غير المحدود والفكر والمعرفة الخالصين. قال فرانز كافكا الفيلسوف والشاعر النمساوي، ذات مرة: "أنت لست بحاجة إلى مغادرة غرفتك. إبق جالساً إلى طاولتك واستمع. أنت لا تحتاج حتى إلى الاستماع. بكل بساطة انتظر. أنت لا تحتاج حتى إلى الانتظار. تعلم فقط أن تصبح هادئاً وساكناً".

قانون "الكرما" أو السبب والمسبب أو العلة والمعلول:

كل فعل يولد قوة مصدرها (الطاقة) ترجع إلينا على الشاكلة ذاتها.. مازعه نحصده.

وعندما نختار أفعالاً تجلب السعادة والنجاح للآخرين، نكون ثمرة "كرمانا" تلك السعادة والنجاح (سلوك الإنسان وأفعاله في حياته الدنيوية تؤثر في مصيره عندما يبعث).

"الكرما" هي التأكيد الخالد للحرية الإنسانية.. فأفكارنا وكلماتنا وأفعالنا هي خيوط الشبكة التي نرميها حول أنفسنا.

سوامي فيفيكاندا

القانون الروحاني الثالث للنجاح هو قانون الكرماء، و"الكرما" هي الفعل ونتيجته التي تنجم عنه؛ إنها السبب والنتيجة معاً في وقت واحد، لأن كل فعل يولد قوة من طاقة ترجع إلينا على الشاكلة ذاتها. لا يوجد شيء غير مألوف بالنسبة إلى قانون الكرماء. كل إنسان قد سمع عبارة ماتز تحصد" من الواضح، أننا إذا أردنا أن نحقق سعادة في حياتنا، وجب علينا أن نتعلم زرع بذورها! لذلك، تتضمن الكرماء فعل أخذ الخيار الواعي.

أنت وأنا، في الأساس، صانعا خيار. ففي كل لحظة من وجودنا، نحن في حقل من كل الإمكانات والاحتمالات بحيث يتعين علينا الوصول إلى خيارات لا حد لها ولا عد لها ولا نهاية. بعض هذه الخيارات يؤخذ بوعي بينما الخيارات الأخرى تؤخذ من دون وعي. لكن أفضل طريقة لفهم الكرماء والاستزادة من استعمال القانون "الكرماوي" هي أن تصبح على دراية واعية بالخيارات التي تتخذها في كل لحظة. سواء أردت أو لم ترد، كل شيء يحدث في هذه اللحظة هو نتيجة لخيارات اتخذتها في الماضي. ولسوء الحظ، يتخذ الكثيرون منا قراراتهم من دون وعي، ولذلك لا نعتقد أنها خيارات حقاً - ومع ذلك هي خيارات متخذة.

لو أنني أهنئك وتجرات عليك، فلربما اخترت أن تتخذ قراراً بأنه قد أسيء إليك وأن مشاعرك قد جُرحت. ولو أنني مدحتك، فلربما اخترت أن تتخذ قراراً بأنك مسرور وأن غرورك وكبرياءك قد أشبعا وأنك راضٍ. لكن فكر في ذلك: ماقت به لا يزال قراراً.

قد أهيئك وأجرح شعورك، وأنت بدورك، يمكن أن تتخذ خياراً بأنه لم يُسأ إليك. وقد أمدحك، وأنت بدورك، يمكنك أن تتخذ خياراً بعدم ترك المجال لذلك الإطراء والثناء ليشعرك بالزهو والغرور.

بكلمات أخرى، معظمنا صناع قرارات غير محدودة - قد أصبحنا صرراً في الردود الانفعالية التي يثيرها الناس والظروف ويجعلونها معروفة مقدماً بنتائجها "التصرفية". هذه الردود الانفعالية المكيفة هي أشبه بالتكيف البفلوفي.

أكثرنا، وكنتيجه للتكيف، أصبح لدينا استجابات لدوافع في المحيط من حولنا معروفة مقدماً، وتنصف بالكرار. انفعالاتنا وردود أفعالنا تبدو وكأنها تثيرها الظروف والناس ألياً، تلقائياً، وأتوماتيكياً، وننسى أن هذا كله هو خيارات نتخذها في كل لحظة من وجودنا! فنحن بكل بساطة، نتخذ تلك الخيارات من دون وعي منا.

إنك إذا توقفت للحظة، لتشهد الخيارات التي تتخذها، وتبينها، وأنت تتخذها، فإنك في هذه الحالة من التبين والشهود، إنما تنقل هذه العملية من الحيز اللا واعي إلى الحيز الواعي. إن هذا الأسلوب في اتخاذ خيارات واعية وتبينها هو أسلوب مساعد يمنحك الكثير من السلطة ويمدك بالطاقة والقوة المحركة.

عندما تتخذ قراراً، أي قرار - أي خيار على الإطلاق - يمكنك أن تسأل نفسك سؤالين: أولاً: "ماهي النتائج التي تنجم عن هذا الخيار أو القرار؟" وأنت في قرارة قلبك سوف تعرف ماهي: "ثانياً: "هل سيسعدني هذا الخيار الذي اتخذه الآن ويفرحني ويسعد الآخرين حولي؟" إذا كان الجواب نعم، فلا تتردد في أخذ الخيار والسير فيه. أما إذا كان الجواب لا، وإذا كان ذلك الخيار سيجلب الكرب والأسى لك وللذين حولك، فلا تتخذه.

ثمّة خيار واحد فقط، من مجموعة خيارات لا عد لها ولا حصر ولا حد توجد في كل ثانية، سوف يسعدك كما سيسعد من حولك. وعندما تتخذ ذلك الخيار الأوحده ينتج عنه شكل من السلوك يسمى فعلاً تلقائياً صائباً. هذا التصرف التلقائي الصائب في اللحظة المناسبة هو ردة الفعل الصائبة لكل وضع في حالة حدوثه، فهو الذي يغذي من حولك ويغذيك أنت أيضاً ويؤثر في الآخرين كل التأثير.

هناك آلية جديدة بالاهتمام الشديد، ألا وهي أن على الكون مساعدتك على اتخاذ الخيارات الصائبة. هذه الآلية الكونية لها علاقة بالأحاسيس في جسدك، ذلك أن جسدك بدوره، يمارس نوعين من الأحاسيس: أحدهما الإحساس بالراحة، والآخر الإحساس بعدم الراحة. ففي اللحظة التي تتخذ فيها خياراً بوعي ودراية، توجه نحو جسدك وأسأله: "إذا اتخذت هذا الخيار، ماذا يمكن أن يحدث؟" فإذا رد جسدك برسالة تتضمن الراحة، فهو الخيار الصائب. وإذا بث رسالة بعدم الراحة والآنزعاج، فالخيار ليس صائباً.

بالنسبة إلى بعض الناس، تكون الرسالة التي يتلقونها بخصوص الراحة أو عدمها في محيط الضفيرة الشمسية ولكن بالنسبة إلى معظم الناس هي في محيط القلب. بوعي ودراية وجه اهتمامك إلى قلبك وأسأله ما عليك فعله، ثم انتظر الجواب - استجابة بدنية بشكل إحساس قد يكون أدنى مستوى من الشعور - ولكنه هناك في جسدك وكيانك.

القلب وحده يعرف الجواب الصحيح. يعتقد معظم الناس أن القلب عاطفي تغلب عليه الرقة والليونة. لكنه ليس كذلك. فالقلب يدرك بالحدس أو البديهة؛ وهو كلي يتصرف حسب القرينة، ووصلني علاقي، أي له صلات وروابط. إنه ليس له توجه يانصبي أو يعتمد مبدأ الحظ القائم على الريح أو الخسارة. إنه ينقر على الكمبيوتر الكوني - حقل الكمون النقي للطاقة، والمعرفة الصافية المطلقة والقوة المنظمة إلى ما لا نهاية وغير المحدود - حاسباً حساب كل شيء. أحياناً، لا يبدو عقلاً، لكن له قدرات حاسوبية تتسم بدقة تتجاوز حدود الفكر العقلاني.

يمكنك أن تستعمل قانون الكرما لتجني المال وتحقق الوفرة والحبوحة ولتدقق كل ما هو جيد وملئم ومفيد باتجاهك، في أي وقت تطلبه، لكن، عليك أولاً، أن تصبح على دراية واعية بأن مستقبلك يتولد من الخيارات التي تتخذها في كل لحظة من لحظات حياتك. إذا فعلت ذلك على أساس منظم، فإنك ستستفيد كثيراً من قانون الكرما. كلما قربت خيارك من مستوى وعيك ودرايتك، جعلت تلك الخيارات التي هي صائبة بذاتها تلقائياً لصالحك وصالح المحيطين بك.

ولكن ماذا عن الكرما السالفة وكيفية تأثيرها فيك الآن؟ هناك ثلاثة أشياء يمكنك أن تفعلها بخصوصها. أحدها هو أن تقي ديونك الكرمية. أكثر الناس يختارون أن يفعلوا ذلك - من دون وعي؟

قانون الدارما أو القصد والغاية في الحياة

لكل إنسان قصده وغايته في الحياة.. وهي عطية فريدة أو موهبة خاصة يعطيها للآخرين من الناس.

وعندما نمزج هذه الموهبة الفريدة مع خدمة الآخرين، نخبر الفرح والابتهاج في أرواحنا، وهذا الابتهاج هو الهدف المطلق والأساسي والنهائي والأقصى من بين كل الأهداف!

عندما تعمل، تكون مزماراً ينطلق من حنايا قلبه همس الساعات التي تتحول إلى موسيقى.

... وماذا يعني أن تعمل بشغف ومحبة؟ إنه يعني أن تحوّل الثوب بخيوط مسحوبة من قلبك وكأن من تحب وتعشق سيرتدي ذلك الثوب...

خليل جبران، كتاب النبي

(كلمة سنسكريتية تعني "القصد والغاية والهدف في الحياة". يقول قانون الدارما إننا Dharma القانون الروحاني السابع للنجاح، هو قانون الدارما. و) اتخذنا الظهور والانبثاق بشكلنا المادي لنحقق هدفاً. حقل الطاقة الكامنة المحضنة هو في جوهره حقل مقدس، رائع، سامن ساحر، روحاني. وما هو مقدس وسام وروحاني يتجسد في الشكل البشري ليحقق هدفاً في الحياة.

حسب هذا القانون، أنت كإنسان، لديك موهبة فريدة وطريقة فريدة للتعبير عنها. هناك شيء يمكنك فعله أفضل من أي كائن آخر في العالم كله - ولكل موهبة فريدة وتعبير فريد عن هذه الموهبة، هناك أيضاً حاجات فريدة. عندما تتواءم هذه الحاجات مع تعبيرك الإبداعي عن موهبتك، تكون الشرارة التي تحقق الثراء وتكونه. تعبيرك عن مواهبك لتحقيق حاجات معينة يحقق ثروة لا عد لها ووفرة وحبوحة.

إذا تمكنت من تنشئة أولادك على هذه الفكرة من البداية، أمكنك أن ترى الأثر الذي تتركه في حياتهم. في الحقيقة، لقد فعلت ذلك مع أولادي. أخبرتهم المرة تلو المرة، أن هناك سبباً لوجودهم هنا، في هذه الدنيا، وأن عليهم أن يكتشفوا بأنفسهم ذلك السبب. لقد سمعوا هذا الكلام مني، منذ كانوا في الرابعة من أعمارهم. وقد علمتهم كيف يتأملون عندما كانوا في العمر نفسه تقريباً، وقلت لهم: "أريدكم أن لاتقلقوا أبداً - من الآن وإلى أبد الأبد - بخصوص كيفية كسب المال والثروة. لا أريدكم أن تركزوا على التفوق في المدرسة وتحصيل أعلى الدرجات أو الالتحاق بأفضل الجامعات. ما أريدكم أن تركزوا عليه هو أن تسألوا أنفسكم: "كيف يمكنكم خدمة الإنسانية؟ وماهي مواهبكم الفريدة؟ لأن لكل واحد منكم موهبة فريدة لا أحد غيره يملكها، ولديه أيضاً الطريقة والأسلوب للتعبير عن تلك الموهبة التي لا يملكها أحد غيره". وقد أنهى أولادي دراساتهم في أفضل المدارس، وحصلوا على أرفع الدرجات، وحتى في الجامعات التي التحقوا بها نالوا منحاً دراسية واعتمدوا على أنفسهم مالياً، لأنهم كانوا مركزية على أنفسهم، ولأنهم وجدوا في هذه الدنيا للعباء. هذا إذن هو قانون الدارما.

هناك ثلاثة عناصر في قانون الدارما. العنصر الأول يقول إن كل منا هنا (في هذه الدنيا) موجود ليكتشف نفسنا الحقيقية، وليكتشف بنفسه أن نفسنا الحقيقية "روحانية" وأننا نحن في الأساس والضرورة مخلوقات روحانية اتخذت مظهراً أو تجلت وتبدلت بأشكال وهيئات مادية. نحن لسنا بشراً لنا خبرات روحانية في مناسبات وأوقات حينية ظرفية - بالعكس، نحن مخلوقات روحانية لنا تجارب وخبرات مادية إنسانية بين حين وآخر.

كل واحد منا هو هنا ليكتشف نفسنا السامية أو نفسنا الروحانية. وذلك هو الإيفاء الأول لقانون الدارما. علينا أن نكتشف بأنفسنا أنه في داخل كل واحد منا (يتوق إلى الولادة حتى يعبر عن روحانيتنا.embryo طاقة عليا في طور نشي أو جنين)

العنصر الثاني من قانون الدارما هو التعبير عن مواهبنا الفريدة. يقول قانون الدارما أن لدى كل إنسان موهبة فريدة. أنت لديك موهبة فريدة في تعبيرها ، فريدة جداً إلى درجة أنه لا يوجد شخص حي على هذا الكوكب لديه تلك الموهبة، أو ذلك التعبير عنها. وهذا يعني أن هناك شيئاً واحداً يمكن أن تفعله وطريقة واحدة لتنفيذه بشكل أفضل من أي شخص آخر على هذا الكوكب بكامله. وأثناء استغالك بعمل ذلك الشيء الواحد، تفقد إحساسك بمرور الزمن. فعندما تكون مشتغلاً بالتعبير عن تلك الموهبة الفريدة التي تملكها - أو أكثر من موهبة فريدة في قضايا فريدة أخرى - بأخذك التعبير عنها إلى وعي ودراية لا يحدهما زمن.

العنصر الثالث من قانون الدارما هو خدمة الإنسانية - خدمة زملائك بني البشر، وأن تسأل نفسك: "كيف يمكنني أن أساعد؟ كيف يمكنني أن أساعد كل أولئك الذين التقيتهم واحتك بهم؟" عندما تضم القدرة على التعبير عن موهبتك الفريدة إلى خدمة الإنسانية، تستفيد استفادة كاملة من قانون الدارما. وحين تضيف إلى ذلك كله ممارستك الخاصة لروحانيتك الخاصة في حقل الطاقة الكامنة المحضة، تجد أن لا مناص من تملكك وفرة وقيضاً لا حدود لهما، لأن تلك هي الطريقة الحقيقية لتحقيق الوفرة والفيض.

هذه ليست وفرة مؤقتة؛ إنها دائمة، بسبب موهبتك الفريدة والطريقة التي تعبر بها عن تلك الموهبة، وخدمتك وتكريس نفسك لمساعدة إخوانك في الإنسانية والتي يختصرها سؤال هو: "كيف يمكنني أن أساعد؟" بدل "ما هي حصتي ونصيبتي؟ وما لي في ذلك؟".

السؤال: "ما هي حصتي وما هو نصيبي؟ وما لي في ذلك؟" هو حوار الأنا الداخلي. وسؤال: "كيف يمكنني أن أساعد؟" هو حوار الروح الداخلي. الروح هي ذلك المجال يوعيك ودرأيتك، حيث تمارس الشمولية والكلية والعالمية. وبمجرد تحويل حوارك الداخلي من "ما هي حصتي؟" إلى "كيف يمكنني أن أساعد؟" تتخطى الأنا وتتجاوزها وتسمو في حقل روحك. وفي حين يعد التأمل الطريقة الأجدى لدخول مجال الروح فإن تحويل حوارك الداخلي بكل بساطة إلى "كيف يمكنني أن أساعد؟" سوف يوصل الروح، ذاك المجال من وعيك، إلى حيث تخبر شموليتك وكنيتك.

إذا أردت أن تحقق أقصى مايمكن تحقيقه من الإفادة من قانون الدارما فعليك التعهد بالوفاء بعدة التزامات:

الالتزام الأول هو: سأقوم بالبحث عن نفسي السامية، التي هي أبعد متناً من نفسي الأنانية، وأجد في الوصول إليها من خلال التدريب الروحاني.

الالتزام الثاني هو: سأكتشف موهبتي الفريدة، وباكتشافها سوف أمتع نفسي، لأن عملية التمتع تحدث عندما أدخل الوعي الذي لا يحده زمن، وذلك يتم عندما أكون في منتهى السعادة أو في حال بلوغي السعادة الكاملة.

الالتزام الثالث هو: سأسأل نفسي عن مدى ملاءمتي وقدرتي على القيام بخدمة الإنسانية. سوف أتحري الجواب عن هذا السؤال، وأضعه موضع التنفيذ. سوف أضع مواهبي الاستثنائية الفذة في خدمة بني البشر، إخواني في الإنسانية - وسوف أوازي وأوانم بين تلك الحاجات وبين رغبتني في المساعدة ومساعدة الآخرين.

إجلس وضع لائحة بالأجوبة عن هذين السؤالين: إسأل نفسك ما إذا كان المال يهكم وما إذا كان لديك كل الوقت والمال في الوجود، ترى ماذا تفعل وكيف تتصرف؟ إذا استمررت تعمل وتقوم بما تفعله دائماً في حياتك العادية، فأنت حقاً في حالة من الدارما، لأن لديك شغفاً بما تقوم به - أنت تعبر عن مواهبك الفذة الاستثنائية. بعد ذلك أسأل نفسك: كيف أجعل نفسي مناسباً وصالحاً لأخدم البشرية؟ أجب عن ذلك السؤال ومارسه فعلياً.

اكتشف سموك الروحاني، وجد موهبتك الفذة، ثم أخدم الإنسانية بما ينيسر فيها، تنتج ماتريد من ثروة. عندما تلاقى تعبيراتك المبدعة الخلاقة حاجات إخوانك في الإنسانية، تتدفق الثروة تلقائياً من الخفاء إلى البروز والظهور، من حيز الروح إلى عالم الشكل والهيئة والصورة، وتبدأ، أنت، بممارسة حياتك كتعبير رائع خارق عن سمو روحك - ليس أحياناً بل دائماً. وسوف تعرف معنى الفرح الحقيقي بالنجاح - الوجد والنشوة والابتهاج الغامر وسمو روحك.

تطبيق قانون الدارما أو القصد والغاية في الحياة:

سأضع قانون الدارما موضع التنفيذ وأتعهد بالتزام الخطوات التالية:

أولاً: بمحبة وشغف، سوف أغذي الطاقة السامية في طور التكوين في أعماق روحي وأرعى نشوءها. سوف اهتم بالروح في أعماقي التي تبعث الحياة في جسدي وفكري كليهما وأرعاها. سأوقظ نفسي في هذا السكون العميق داخل قلبي. سوف أحمل وعي الكائن الخالد الذي لا يحده زمن وأتولاه في غمرة تجارب محدودة زمنياً.

ثانياً: سوف أضع لائحة بمواهي الاستثنائية الفذة، وأضمنها الأشياء التي أحبها وأود فعلها أثناء تعبيرني عن مواهبي الفريدة. عندما أعبر عن مواهبي الفريدة واستعملها في خدمة الإنسانية، أفقد الإحساس بمرور الزمن ومضي الوقت وأحقق فيضاً ووفرة في حياتي كما في حياة الآخرين.

أرض جديدة

النفس الواهمة

كلمة "أنا" تجسد الخطأ الأكبر ، والحقيقة الأعمق بالاعتماد على كيفية استخدامها ، ففي الاستخدام التقليدي لها ، هي ليست مجرد واحدة من " وإنما أيضاً واحدة من أكثر الكلمات المضللة *Myelf – mine – my – me* الكلمات المستخدمة بشكل مستمر في اللغة "مع ما يتعلق بها من كلمات: في الاستخدام العادي اليومي.

"أنا" تجسد الخطأ البدني وعدم الإدراك لمن تكون ، إحساس واهم بالهوية ، هذه هي الذات ، هذا الإحساس الواهم بالنفس هو ما رجع إليه "ألبرت أينشتاين" الذي كان يملك إحساساً عميقاً ، ليس بالواقع المتعلق بالفراغ والوقت فقط وإنما أيضاً بالطبيعة البشرية ، وهذا ما رجع إليه على أنه "وهم بصري للوعي" تلك النفس الواهمة إذاً تصبح الأساس لكل التأويلات بعد ذلك ، أو التفسيرات الخاطئة للواقع ، ولكل عمليات الفكرة والتفاعلات والعلاقات فيصبح واقعك انعكاساً للوهم الأصلي.

الخبر السار هو : إذا استطعت ان تتعرف على الوهم كوهم فإنه سوف يتفكك ، هذا التعرف على الوهم هو أيضاً نهايته ، وإن نجاته تعتمد على خطئه بالواقع ، وبالنظر إلى "من الذي لا تكونه" فإن حقيقة "أنت من تكون" تنبعث من تلقاء نفسها. وهذا ما يحدث عندما تقرأ ببطء وعناية هذا الفصل من الكتاب والفصل القادم اللذين يتحدثان عن صناعة النفس المزيفة التي نسميها الذات . لذلك ما هي طبيعة هذه النفس الواهمة؟

الشيء الذي ترجع إليه عادة نقول "أنا" هو ليس كونك أنت وإنما هو فعل اختزال رهيب . إن العمق المطلق لمن تكون يزعج من صوت تطلقه الحبال الصوتية أو فكرة "أنا" في عقلك مهما كانت الـ "أنا" متطابقة مع ذلك.

عندما يتعلم الطفل الصغير أن تسلسل أصوات تطلقها الحبال الصوتية لوالديه ، هي اسمه ، يبدأ الطفل بموازنة الكلمة التي تصبح في ذهن فكرة ترتبط من يكون . وفي تلك المرحلة يدل بعض الأطفال على أنفسهم باستخدام صيغة الغائب "الشخص الثالث" مثل : جوني جانغ ، وبعد ذلك مباشرة يتعلمون الكلمة السحرية "أنا" ويوازنونها مع اسمهم الذي عادلوه سابقاً مع من يكونون . ثم تأتي أفكار أخرى وتبقى فكرة "أنا" ، الأصيلة والخطوة التي "الدالتين على التملك ، بغية تصنيف الأشياء التي تعتبر نوعاً ما جزءاً من "أنا" هذا هو التطابق مع تلك *me* و *mine* تأتي بعد ذلك هي أفكار تتعلق بـ" الأشياء بفعل الأفكار التي تمثلها.

عندما تنكسر ديمتي أو تؤخذ مني ، تنشأ لدي معاناة شديدة ، ليس بسبب القيمة الحقيقية للدمية ، فالطفل سوف يصرف انتباهه مباشرة عنها ، " فالدمية تصبح جزءاً من إحساس الطفل المتطور بالنفس *mine* وسوف تستبدل تلك الدمية بغيرها من الدمى أو أشياء أخرى ، وإنما بسبب فكرة التملك " بـ "أنا".

وحالما يكبر الطفل ، تجذب فكرة الأنا أفكاراً أخرى لنفسها : فتصبح متطابقة مع التذكير والتأنيث ، والممتلكات ، ومع حاسة إدراك الجسد ، والجنسية ، والعرق ، والدين ، والمهنة . أما بقية الأشياء التي تتطابق معها "أنا" فهي أدوار مثل الأم ، والأب ، والزوج ، والزوجة ، وهكذا – معرفة متراكمة أو آراء ، أشياء محبوبة ، وأشياء غير محبوبة وأيضاً أشياء حدثت "لي" في الماضي ، هي ذاكرة لأفكار تجدد إحساسها بالنفس مثل "أنا وقصتي" هذه فقط بعض الأشياء التي يشتق منها الناس إحساسهم بالهوية . وهي أشياء لا تعدو عن كونها أفكاراً تجمعت بشكل غير مرتب مع بعضها البعض ، بحقيقة أنها كلها تستثمر بالإحساس بالنفس . هذا التركيب الذهني هو ما تقصده عادة عندما نقول "أنا" ولكي نكون أكثر دقة: في معظم الوقت إنه ليس أنت الذي تتكلم ، عندما نقول أو تفكر "أنا" ؛ ولكن عاملاً من عوامل ذلك التركيب الذهني : هي النفس الأنوية " الذاتية" وعندما تنتيق فإناك ما تزال تستخدم كلمة "أنا" ولكنها سوف تأتي من مكان أكثر عمقاً داخل نفسك . فمعظم الناس ما يزالون متطابقين تماماً مع جدول الذهن المتدفق المتواصل . وليس هنالك "أنا" معزولة عن عملية تفكيرهم ، وعن المشاعر التي تراقفهم . وهذا هو معنى عدم وجود الوعي الروحاني.

عندما قيل لهم إن هنالك صوتاً في رأسهم لا يتوقف عن الكلام ، قالوا : "أي صوت" ؟ . أو أنهم أنكروا ذلك بغضب.

وهذا طبعاً هو الصوت، هو المفكر ، هو العقل غير الخاضع للمراقبة ، الذي سوف ينظر إليه على أنه الكيان الذي امتلكهم.

بعض الناس لا ينسون أبداً أول مرة انفصلوا فيها عن أفكارهم ، وقاموا بتجربة نقل الهوية ، من كونها محيط ذهنهم إلى كونها الوعي لخلفيتهم . أما بالنسبة لآخرين ، فإن هذا يحدث هذا بطريقة ناعمة سلسلة ، وبالكاد يلاحظونها، أو يلاحظون دفق السعادة ، أو السلام الداخلي دون معرفة السبب.

الفصل السادس

الانفلات

تكمن بداية التحرر من جسد الألم ، أولاً ، في إدراكك أن لديك جسد ألم ثم الأهم من ذلك في قدرتك على أن تكون موجوداً بشكل كامل وأكثر تنبهاً لكي تلاحظ ان جسد الألم في نفسك هو بمثابة سريان غزير لمشاعر سلبية وذلك عندما يصبح جسد الأمل نشيطاً عندما تتم ملاحظة ذلك فلن

يستطيع جسد الأمل أن يتظاهر أكثر بأنه أنت ولن يعود قادراً على العيش وعلى تجديد نفسه من خلال إنه حضورك الواعي الذي يكسر التطابق مع جسد الأنا ، فعندما لا تتطابق معه لن يستطيع جسد الألم بعد ذلك أن يسيطر على تفكيرك ولن يستطيع أن يجدد نفسه بأن يتغذى على أفكارك.

إن جسد الألم في معظم الحالات لا ينحل مباشرة ، ولكنك عندما تقوم بإضعاف الرابط بينه وبين تفكيرك يبدأ جسد الألم يفقد طاقته ، وينفك تفكيرك من الأسر في قصص المشاعر ولن تعود مدركاتك الموجودة مشوهة بالماضي وتنتقل الطاقة التي كانت محتبسة في جسد ألك إلى تغيير اهتزازاتها التتابعية ، وتتحول إلى حضور وبهذه الطريقة يصبح جسد الألم وقوداً للوعي ، وهذا هو السبب في أن كثيراً من الحكماء وكثيراً من الرجال والنساء المتنورين ثقافياً على كوكبنا ، كان لديهم في مرة من المرات جسد ألم ثقيل ، وبغض النظر عما تقوله ، أو تفعله ، أو عن الوجه الذي تريه للعالم فإنك حالتك الشعورية العقلية لا يمكن أن تخفي فكل كائن يطلق مجالاً من الطاقة تستجيب إلى حالته أو حالتها الداخلية.

ومعظم الناس يمكن أن يشعروا بذلك ، مع انهم قد يشعرون بطاقة شخص آخر تحت عتية الشعور والإحساس – ولنقل – إنهم لا يعرفون أنهم لا يشعرون بذلك ومع ذلك فإن هذا يحدد إلى درجة كبيرة الطريقة التي يشعرون بها أو يتفاعلون بها مع ذلك الشخص بعض الناس متيقظون بشكل أوضح لهذا الأمر ، عندما يلتقون بشخص ما لأول مرة حتى قبل أن يتم تبادل أي كلمات تأتي الدور التي يؤديها معظم الناس ينتقل الانتباه بعد ذلك إلى دنيا العقل ، وتصبح إمكانية الشعور بالشخص الآخر وبمجال طاقته أقل بكثير ، مع أنها ما تزال محسوسة على ألك على مستوي اللاوعي وعندما تترك أن أجساد الألم ، تبحث عن مزيد من الألم بلا وعي ولنقل إنها تريد حدوث شيء سيئ فإنك سوف تفهم أن كثيراً من حوادث المرور كان سببها سائقون يملكون أجساد ألم نشيطة في ذلك الوقت فعندما يصل اثنان من السائقين لديهما جسدا ألم نشيطان إلى نقطة تقاطع في الوقت نفسه فإن احتمالية وقوع حادث هي أكبر أضعاف المرات من أن تكون تحت الظروف العادية وبلا وعي فإن كلا السائقين يريدان وقوع الحادث إن دور أجساد الألم في حوادث المرور ، يكون أكثر وضوحاً في الظاهرة التي تسمى (غضب الطريق) عندما يصبح السائقون عنيفين جسدياً من أمر نأفه على الأرجح كان يكون شخص ما أمامهم يقود سيارته ببطء شديد.

إن كثيراً من أعمال العنف ، يرتكبها أناس (عاديون) يتحولون بشكل مؤقت إلى (مهووسين) وعبر أنحاء العالم تشهد المحاكم قضايا يمكنك أن تسمع محامي الدفاع يقولون فيها (هذا خارج عن الشخصية تماماً) والمتهم يقول: (لست أدري ماذا حصل لي) وحسب معرفتي لم يقل أي من محامي الدفاع للقاضي مع أن اليوم ممكن أن يكون ليس بعيداً (هذه القضية من قلة المسؤولية كان جسد الألم الخاضع لسيطرتي نشيطاً ، ولم يكن يدري ماذا يفعل وفي الواقع هو لم يفعلها جسد أمله هو الذي فعلها) هل يعني هذا أن الناس ليسوا مسؤولين عما يفعلونه عندما يملكهم جسد الألم ؟ وجوابي هو : كيف يمكن ذلك؟

كيف يمكن أن تكون مسؤولاً عندما تكون غير واع ، عندما لا تعرف ما الشيء الذي تفعله ؟ على كل حال وفي هيكل الأشياء الأكبر ، يفترض بالكائنات البشرية أن تتطور وتتحول إلى كائنات البشرية أن تتطور وتتحول إلى كائنات واعية ، أما الذين لا يفعلون ذلك فسوف يعانون من عواقب اللا وعي لديهم إنهم خارج الخط المستقيم الذي تماشى مع حافز التطور في العالم وحتى لو كان ذلك صحيحاً نسبياً فمن وجهة نظر أوضح لا يمكن أن تكون خارج الخط المستقيم الذي تماشى مع تطور العالم .

وحت المعاناة واللا وعي البشري الذي يخلق هذه المعاناة يعتبران جزءاً من ذاك التطور ، فعندما لا يستطيع أن تتحمل دائرة المعاناة التي لا نهاية لها أكثر ، فإنك تبدأ بالتوقف ولذلك فإن جسد الألم أيضاً له مكانة ضروري في الصورة الأكبر.

الحضور

امراً في الثلاثينات من عمرها اتت لتراني ، استطعت أن أتحمس الألم الذي تخفيه وراء ابتسامتها المهدبة المصطنعة بدأت المرأة تخبرني قصتها ، وخلال ثمانية واحدة تحولت ابتسامتها إلى أنين ونشيج من الألم ، وإلى تكتيرة بدل الابتسامة دون أن تستطيع السيطرة على نفسها ، قالت أنها شعرت بالعزلة والإخفاق وكان الغضب والحزن يملكانها تماماً كطفلة كانت قد اعرضاً للعنف الجسدي على يد والدها واستطعت أن اكتشف مباشرة أن ألمها لم يكن بسبب ظروف حياتها الحالية ، بل بسبب ألم ثقيل غير عادي لقد أصبح جسد ألمها المصفاة التي أصبحت تنظر من خلالها إلى واقع حياتها ، فلم تكن قادرة بعد على أن ترى الرابط بين الألم الشعوري وأفكارها ، لأنها متطابقة تماماً مع الاثنين ولم تكن قادرة بعد على أن تكتشف أنها تغذي جسد الألم بأفكارها وبعبارة أخرى فقد عاشت ومعها عبء ثقيل من نفس تعيسة تماماً ، وإلى حد ما فإن عليها أن تدرك أن ألمها متأصل في داخل نفسها وأنها كانت هي نفسها عبئاً على نفسها كانت على استعداد لأن تتوقف ولهذا السبب فقد أتت فحمت بتوجيه تركيز اهتمامها إلى ما كانت تغذيه داخل جسدها وسألته أن تتحمس المشاعر مباشرة بدل أن تتحمسها من خلال مصفاة أفكارها الحزينة أو من خلال قصتها الحزينة قالت إنها قد أتت وهي تتوقع مني أن أريها الطريق الذي يخرجها من تعاستها وليس الذي يدخلها إلى التعاسة ، ورغم معارضتها وممانعتها فقد قامت بعمل الشيء الذي طلبت منها أن تعمل ، كانت الدموع تسيل على وجهها ، وكان جسدها كله يرتجف فقلت لها : (في هذه اللحظة ، هذا ما تشعرين به). (ليس هنالك من شيء يمكن أن تغليه بخصوص حقيقة أنه في هذه اللحظة هذا ما تشعرين به ، والألم ، بدل أن تتمنى أنتكون هذه اللحظة محتفلة عما هي عليه ، وهذا يضيف ألك إلى الألم الموجود – فمن الممكن لك أن تقبلي أن هذا ما تشعرين به الآن تماماً) هدأت المرأة للحظة وفجأة بدت كأنها قد فقدت صبرها ، بدت كأنها قد همت بالقول غاضبة : (لا ... أنا لا أريد أن أقبل هذا) سألتها: (من الذي يتكلم ؟ أنت أم التعاسة التي بداخلك ؟ هل ترين أن تعاستك بكونك تعيسة هي مجرد غطاء آخر للتعاسة ؟ هدأت للمرة الثانية (أنا لا أطلب منك أن تغلي شيئاً كل ما أطلبه هو أن تكتشفي ، هل من الممكن أن تسمحني بوجود تلك المشاعر ؟ وبعبارة أخرى – وقد يكون هذا غريباً إذا لم يكن لديك مانع بأن تكوني تعيسة ، فماذا يحدث للتعاسة ؟ ألا تريد أن تكتشفي ذلك ؟ بدت المرأة مرتبكة . وبعد دقيقة أو ما شابه ذلك من جلوسها بصمت لاحظت فجأة انتقالاً مهماً في حقل طاقتها قالت : (هذا قدر مشؤوم فانا ما أزال تعيسة ، ولكن الآن هناك فراغاً يكتنف ذلك يبدو أن ذلك يقل) كانت هذه أول مرة أسمع فيها شخصاً يقولها كالآتي: هناك فراغ يدور حول تعاستي ، وذلك الفراغ بالطبع يأتي عندما يكون هناك قبول داخلي للشيء الذي تعيش تجربته في اللحظة الراهنة.

أنا لم أقل شيئاً كثيراً آخر بل أعطيتها المجال لتعيش مع التجربة وفهمت هي بعد ذلك أنه في اللحظة التي توقفت فيها عن التطابق مع مشاعرها المشاعر القديمة المؤلمة التي عاشت داخلها – وفي اللحظة التي ركزت فيها انتباهها على ذلك مباشرة دون أن تحاول أن تقاوم ذلك لم تعد تقوى على السيطرة على تفكيرها ولذلك امتزج مع قصة تألفت ذهنياً وهذه القصة تسمى : " التعيسة أنا " وهناك بعد آخر دخل حياتها وتجاوز ماضيها الشخصي – إنه بعد الحضور- فعندما لا تكون قادراً على أن تكون تعيساً دون قصة تعيسة ، فهذه هي نهاية التعاسة كما في حال المرأة هذه لقد كان هذا أيضاً بداية نهاية جيد أَلَمَها المشاعر بحد ذاتها ليست تعاسة وإنما المشاعر مضافاً إليها قصة حزينة هي التعاسة بذاتها.

عندما انتهت جلستنا ، كان كل ما اتضح أنني قد شهدت فقط نشوء (الحضور) في كائن بشري آخر . إن السبب الجوهري لوجودنا في الشكل الإنساني هو أن نأتي بعيد الوعي ذاك إلى عالمنا . لقد شهدت أنا أيضاً تراجع جسد الألم ، ليس من خلال مقاتلته وإنما من خلال جلب نور الوعي إليه.

بعد دقائق قليلة من مغادرة زائرتي ، وصلت صديقة لتقل من شأن شيء ما حالما دخلت هذه الصديقة الغرفة قالت : (ماذا حدث هنا) ؟ (الطاقة تشعر بالثقل وبالظلمة ، أكاد أمرض ، يجب فتح النوافذ وإحراق بعض البخور) شرحت لها أنني قد شهدت لتو تحرراً كبيراً لشخص لديه جسد ألم ثقيل ، وربما هذا هو السبب الذي أشعرها بقل الطاقة الموجودة في الغرفة بعد الجلسة مع تلك المرأة أما صديقتي فلم تشأ أن تجلس وتستمع بل أرادت أن تغادر على الفور ففمت بفتح النوافذ وخرجت لتناول العشاء في مطعم هندي صغير في الجوار وما حدث هناك كان مجابهة واضحة جداً لما عرفته مسبقاً : أنه إلى درجة ما ، كل أجساد الألم الفردية البشرية مترابطة بشكل ظاهر ومع ذلك فإن الشكل الذي اتخذته هذه المواجهة بالتحديد لم يكن صدمة.

التعاسة

ليس جسد الألم سبب كل التعاسة ، فبعض التعاسة جديدة قد خلقت في كل مرة كنت فيها الخط المستقيم المترافق مع اللحظة الراهنة ، وكلما كانت (الآن) منسية بطريقة أو بأخرى: عندما تدرك أن اللحظة الراهنة هي الحال التي أنت عليها والي يتعذر اجتنابها ، فإمكانك أن تتمسك بـ (نعم) الداخلية تمسكاً شديداً وألا تخلق تعاسة أكثر ولكن مع ذهاب المقاومة الداخلية ، فإنك تجد نفسك بالحياة نفسها.

إن تعاسة جسد الألم تكون دائماً خارج حصة السبب الظاهر ، وبعبارة أخرى إنها ردة فعل غامرة ، هكذا يتم فهمها ليس من قبل من يعانون عادة ، وإنما من قبل الشخص الذي تستحوذ عليه.

إن من يملكون جسد ألم ثقيل يجدون أسباباً ببساطة لكونهم منزعين ، غاضبين ، مجروحين ، حزينين أو خائفين وبشكل نسبي فإن الأشياء الثقافية التي يمكن لشخص آخر أن يتجاهلها بابتسامة ، أو يمكن ألا يلاحظها ، هذه الأشياء تصبح السبب الظاهر للتعاسة الكبيرة إنها بالطبع ليست السبب الحقيقي وإنما هي مجرد زناد ، إنها تعيد للحياة المشاعر المتراكمة التي تنتقل بعد ذلك إلى الرأس لتضخم تراكيب الأنا العقلية وتقويها إن جسد الألم والأنا وقيفا الصلة ، وبحاجة إلى بعضهما البعض وإن الموقف أو الحادثة التي تطلق الشرارة تكون ردة فعل على مرآة الأنا الشعورية الثقيلة – ولنقل – إن المغزى منها يصبح مشوهاً تماماً فأنت تنتظر إلى الحاضر من خلال عين الماضي الشعوري في داخلك وبعبارة أخرى ، فإن ما تراه وتجربه ليس موجوداً في الحادثة أو الموقف ، ولكنك تضخمه من خلال ردة فعلك.

إن ردة الفعل هذه وإن هذا التضخيم ، هو ما يريده جسد الألم ويحتاج إليه ويتغذى عليه.

وبالنسبة إلى شخص يملكه جسد الألم ، يستحيل على هذا الشخص أن يخطو خارج هذا التفسير المشوه ، أو خارج (القصة) الشعورية الثقيلة.

وكما كانت المشاعر السلبية في القصة أكثر تصبح القصة أثقل وأصعب اختراقاً ، ولذلك لا يتم فهم القصة على هذا الشكل وإنما على أنها مأخوذة من الواقع.

عندما تكون مأسوراً تماماً في حركة الفكرة والمشاعر المرافقة ، لا يكون الخروج ممكناً ، لأنك لا تعرف حتى أن هناك شيئاً اسمه الخارج ، إنك مأسور بالفلم الدرامي الخاص بك ، ومأسور بجحيمك الخاص بك وبالنسبة إليك هذا هو الواقع ولا يمكن أن يكون هناك واقع آخر وطالما أنك مهتم فإن ردة فعلك هي ردة الفعل الوحيدة الممكنة.

الانفلات من جسد الألم

إن السؤال الذي يسأله الناس باستمرار هو : (كم يستغرق الأمر للتحرر من جسد الألم)؟ والجواب هو طبعاً أن ذلك يعتمد على أمرين الأول هو كثافة وثقل جسد ألم الفرد ، والثاني هو كثافة الحضور الناشئ لذلك الفرد ولكنه ليس جسد الألم وإنما التطابق معه هو الذي يسبب المعاناة التي تبثلي نفسك بها ، كما تبثلي بها الآخرين إنه ليس جسد الألم وإنما التطابق مع جسد الألم الذي يجبرك على أن تحيي الماضي من جديد مرة بعد مرة وبيقيك في حالة من اللاوعي لذلك فإن السؤال الأهم الذي يجب أن نسأله هن (كم يستغرق الأمر للتحرر من التطابق مع جسد الألم)؟ والإجابة على هذا السؤال : إن الأمر لا يستغرق وقتاً أبداً فعندما يثار جسد الألم فاعلم أن ما تشعر به هو جسد الألم في داخلك وهذه المعرفة هي كل ما تحتاجه لتكسر ارتباطك معه وعندما يتوقف التطابق معه يبدأ التحول إن المعرفة بذلك تمنع المشاعر القديمة من النهوض والصحة في عقلك ومن أن تتولى ليس الحوار الذهني فقط وغنما أعمالك وردود أفعالك وتفاعلك مع الناس الآخرين وهذا يعني أن جسد الألم لا يستطيع أن يستخدمك أكثر من ذلك وأن يجدد نفسه من خلالك أما المشاعر القيمة فربما تبقى حية داخلك لفترة وتنتابك من حين إلى آخر وقد تبقى تخدعك في مناسبة أو أخرى لكي تتطابق معها مرة ثانية ، وهذا يمكن أن يجعل المعرفة غامضة ولكن ليس إلى وقت طويل.

إن إسقاط الضوء على المشاعر القديمة ، لا يعني بالضرورة مواجهة تلك المشاعر بشك مباشر داخل نفسك ، لأن ذلك يمكن ألا يكون ممتعاً ، ولكنه بالطبع لن يقتلك .

إن حضورك يمكن أن يحتوي هذا الأمر ببراعة ، فالمشاعر ليست من تكون أنت .

عندما تشعر بجسد الألم لا تقع في خطأ التفكير أن هناك خطأ فيك فتوريط نفسك في مشكلة هو أكثر ما تحبه الأنا وإن المعرفة تحتاج إلى قبول يتبعها وإن أي شيء سوف يجعلها غامضة مرة أخرى إن القبول يعني أن تسمح لنفسك أن تشعر بالشيء الذي تشعر به في تلك اللحظة إنه جزء من كيان (الآن) إنك لا تستطيع أن تجادل فيما يكونه الشيء ...حسناً... بإمكانك ذلك ولكنك إذا فعلت فإنك تعاني من خلال السماح تصبح أنت من تكون : واسعاً...رحباً تصبح كلاً لم تعد جزءاً بل أنت غير ما ترى الأنا إنك طبيعة حقيقة تنبثق ... طبيعة نتوحد مع طبيعة الإله .

يشير المسيح إلى هذا عندما يقول (كونوا أنتم كاملي كما أن أباكم الذي في السماوات هو كامل).

في (العهد الجديد) تساء ترجمة عبارة (كونوا كاملين) عن الكلمة الأصلية الإغريقية التي تعني (الكل) ولنقل :أنت لست بحاجة إلى أن تكون (كلاً) ولكن (كن) ما هو أنت ، وذلك مع أو دون جسد الألم .

رغبات محققة

تغيير مفهومك عن نفسك

" الصحة والثروة والجمال والذكاء لا تُخلق معك، بل تتجلى بترتيب من تفكيرك أي من خلال مفهومك عن نفسك ، ومفهومك عن نفسك هو كل ما تقبله وتوافق على أنه صحيح"

هناك مستوى من الإدراك مُتاح لك، ولكن من المُحتمل أنه غير مألوف لديك. وهو يمتدُّ تصاعدياً ويتخطى الدرجة العادية من الوعي التي اعتدت عليها غالباً . في هذا المستوى الراقى من الوجود، والذي بإمكانك أنت أو أي إنسان على قيد الحياة أن يبلغه بإرادته ، لا يكون تحقيق الرغبات مُحتملاً فقط ، بل مضموناً أيضاً. هذا الفصل ببساطة إعداد لك من أجل الدخول إلى عالم تكون لك فيه الكلمة العليا على ما يطرأ في حياتك أكثر مما كنت تتصور.

بعد ثمانية عشر شهرا من العزلة النسبية ، الدراسة ، التأمل ، التجريب بالمعنى الحرفي للكلمة لما يعنيه العيش في مستوى عجائبي من الوجود يتخطى كل ما قد يُطلق عليه وصف "عادي" أو "طبيعي"، شرعت في هذه المهمة السعيدة ، ألا وهي الكتابة عن الوصول إلى رغبات مُحققة . رأيت مُباشرة وفعليا كيف تتحول كل رغبة أو أمنية حازت على انتباهي من حيز الأفكار العقلية إلى الحقيقة المادية.

مع هذا فأنا لا أطرح هنا اقتراحاً يظهر صيغة باطنية من أجل الوصول نظرياً إلى السعادة القصوى "نيرفانا" ينصب كل تركيزي في هذا الكتاب على أن التجلي حقيقة ، وهو يحدث عندما تتخذ قراراً مُحددا بأن تغير ما في تفكيرك حول من تكون ، وما يُمكن أن تحققه ضمن هذه التغييرات في الأدبية التي تسمى حياتك.

إنني أدعوك كي تكون مُستقلاً لفكرة جديدة جوهرية عن نفسك إنها جذرية لأنك تعرضت منذ اللحظة الأولى لخروجك من رحم أمك على تكيف ثقافي مُصمم كي يساعدك على أن تكون راضياً بالعيش "حياة عادية" على مستوى عادي من الإدراك ، والذي يعني عادة قبول كل شيء تمنحه لك الحياة . لقد تمّت برمتك بعدة طرق كي تعتقد أنك لا تملك الحكمة أو القدرة على إظهار تحقق رغباتك وأمنياتك

أقول بأقصى درجة أعرفها من الوضوح في هذه الصفحات الافتتاحية : هناك دجة من الادراك تقدر أن تعيش وفقها ولكن بإمكانك إن كانت لديك النية في تغيير مفهومك عن نفسك كمخلوق عادي أن تجد نفسك قادراً على تحقيق "أي وكل" رغبة ترجوها لنفسك سوف اكتشف معك خلال هذا الكتاب ما درسته وتعلمته وما دمجت نفسي معه فجعلته مبدأ هادياً وما مارسه ، أجل وما عشته بخصوص قوي التجلي يبدأ الأمر عندما تغير مفهومك عن ذاتك .

اود هنا أن اقدم بعض الكلمات عن مفهومي "المألوف" و "الخارج عن المألوف"

حسناً، المألوف هو مألوف جداً، أي أنك تفعل كل الأمور التي برمجتك الثقافية والعائلية على فعلها . إنها تفرض عليك ان تنتمي غليها ، وأن تدرس بجد ، تتبع القواعد ، تهتم الواجبات ، تلمأ الاستثمارات ، تدفع الضرائب ، تحصل على عمل، تؤدي كل ما يؤديه مواطن يحترم القوانين ، تتقاعد وتلعب مع أحفادك، ثم تموت . أريد التركيز هنا على أنه حتما لا يوجد عيب في كل هذا المسار ، إنه جيد على حد الكمال ، لكنه لو كان مقبولاً تماماً بالنية غلية لما كنت تقرأ هذا الكتاب.

إن الخارج عن المألوف يتضمن معظم ما هو مألوف ، بما أننا جميعا نعيش في هذا العالم المادي ذاته. سيكون هناك حتماً استثمارات نملأها ، قواعد ننقيد بها ، فواتير ندفعها ، واجبات أسرية نحضرها ، لكن الوعي الخارج عن المألوف مُرتبط بروحك، ذلك الشيء الخفي ، والطاقة التي لا حدود لها، والتي تنظر من وراء مقلتيك ولها اهتمامات مُختلفة تماماً عن تلك التي تملكها نفسك التي تعيش ضمن المألوف.

إن المثل الأعلى لروحك ، أي الشيء الذي تتوق عليه ، ليس المزيد من المعرفة . إنها ليست مُهمّة بالمقارنة، ولا الأضواء، ولا الفوز، ولا التملك، ولا حتى السعادة . إن المثل الأعلى لها هو الفضاء ، التمدد، الاتساع، والشيء الوحيد الذي تحتاجه أكثر من أي شيء آخر هو أن تكون حرة في التمدد كي تصل وتعانق اللانهاية . لماذا؟ لأن روحك لا نهائية في حد ذاتها ليس لها حدود ولا ضوابط ، إنها تقاوم التأطير ، وعندما تُحاول أن تحتويها ضمن القواعد والواجبات تُصبح بانسة.

إن نفسك الخفية الشفافة خارجة عن المألوف لأنها جزء من الروح العالمية والتي هي اللانهاية . أن أتوجه في هذا الكتاب "رغبات محققة" إلى شطرك الذي يعلم أنك تمتلك العظمة، والذي تحركه فكرة تمددك وانعتاقتك من أي "وكل" قيد . إنه مفهوم النفس الجديد . مفهوم تُلهمه روحك.

من أجل ذلك دعنا نلقي نظرة على هذه الفكرة ، ثم نتفحص ما الذي تحتاج أن تفعله من أجل أن يكون مفهوم النفس لديك منسجماً مع الكيفية التي تُريد أن تعيش حياتك بها والدور القوي الذي بمقدورك أن تلعبه كمُساعد في تحقيق كل رغباتك وأمنياتك المنطقية والعقلانية.

ما مفهوم النفس بالنسبة غليك؟

ببساطة ، إن مفهومك عن نفسك هو كل ما تعتقد أنه صحيح ، وكل شيء تعتقد أنه صحيح عن نفسك يضعك تماماً حيث تعيش وتتنفس في كل يوم من أيام حياتك. إن معتقداتك عن نفسك هي بمثابة اللوصفة التي تستعملها كي تخلق مفهوم الذات الخاص بك. هذه المكونات والمعتقدات تندرج ضمن فئتين مُحدّتين : مفهوم ذاتك الخارجي ، ومفهوم ذاتك الداخلي.

مفهوم ذاتك الخارجي

هذه المكونات تتضمن كل شيء تقبل به على أنه حقيقة فيما يتعلق بما أنت قادر عليه من الناحية المادية . على الأرجح هناك قدر من الفطنة الفكرية لابد أنك توافقني الرأي على أنها ضرورية من أجل مفهومك عن ذاتك الخارجية. قد تكون ذكياً ربما ، ولكن ليس عبقرياً. قد تكون قادراً ربما في بعض النواحي أكثر من غيرها ، كالمعرفة التقنية مثلاً. قد تكون موهبتك في الكتابة محدودة ، ولكن تكتشف لديك مهارات فيما يتعلق بالأرقام وحل المُعضلات الرياضية تفوق قدراتك على كتابة النثر . قد تكون مُعتقداتك عن مفهوم ذاتك الخارجي ناضجة وقوية في بعض النواحي ، وقد تكون ضعيفة وعاجزة على حد مَيُوس منه في نواحي أخرى. لديك على الأرجح إطار للمفهوم محصور في كم أنت ذكي ، وقد حملت معك هذا الاعتقاد منذ أن كنت حدثاً في المدرسة الابتدائية.

إن مفهومك الخارجي عن نفسك سيتضمن كل شيء تؤمن به عن فطرتك والمواهب التي اكتسبتها وأقدرات. كذلك معتقداتك عن حماقاتك التنظيم، ممارسة الألعاب الرياضية، المواهب الموسيقية والفنية والتي هي قائمة جزئية من مكونات الوصفة التي تتكون منها أنت. هذه المواصفات تنطبق على كل شيء آخر يتعلق بالذات الخارجية لديك . يشمل مفهوم الذات الخارجي لديك كيف ترى علاقتك بالصحة، مناعتك ضد أو استعدادك لتلقي الأمراض بكافة أنواعها. يمكنك معرفة ما إذا كنت عرضة لزيادة الوزن، أو مدمناً على بعض المواد كالسكر الكافيين الدسم ، اللحم، مشروبات الإلبان وما شبه ذلك أنت تُحدد إذا كنت عرضة لنزلات البرد كان لديك مناعة ضد هذه الأمور ، إذا كنت عرضة لزيادة الوزن أو الطفح الجلدي ، أو انخفاض مستوى الطاقة في الجسم أو لديك متطلبات عالية كي تستغرق في النوم.

المغزي هو أن مفهوم الذات الخارجي لديك يتكون على نحو أساسي من كل شيء تؤمن أن جسدك قادر أو غير قادر على فعله. على فرض إعطائك اختباراً "صح أم خطأ" عن نفسك ، فإنك ستكون قادراً على أن تقول وبكل ثقة نعم هذه الأشياء صحيحة عني. إنها التصورات والمكونات التي تستعملها في تشكيل نفسك.

إضافة إلى ثقافتك، مواهبك، مواصفاتك الجسدية فإنك تمزج مفهوم الذات الخارجي لديك مع صفات شخصيتك أنت تعلم هل انت حازم أم خجول ، صاحب أن هادئ انتهازي أم مجامل جبان أم شجاع ، مقدم أم خواف ، وهذه أيضاً قائمة جزئية من أوصاف ومكونات شخصيتك هذه المواصفات الفردية تُفسر على أنها بديهيات تُحدد ماهية ذاتك وكيف تتفاعل اجتماعياً .

أستطيع أن استمر في تفصيل كل المكونات الأخرى التي تدخل في مفهوم الذات الخارجي لديك، بيد أن قررت ان يكون هذا الكتاب مختصراً ومقتضياً وفي لب الموضوع. في هذه المرحلة أن أشجعك ببساطة على أن تعترف بأن مفهوم الذات الخارجي لديك يحتوي عدداً لا يحصى من أوصاف النفس فيما يتعلق بالشيء الذي تُطلق عليه اسم الجسد المادي والتي من المحتمل أن تعتبرها حقيقة مطلقة.

مفهوم الذات الداخلي

قد تكون هذه الفئة صعبة التحقيق بالنسب المثلى في ثقافتنا إن مفهوم الذات الداخلي لديك يتضمن معتقداتك عن الطاقة الخفية والفهم والذي هو جزء بالغ الأهمية في كيانك . كنت غالباً ما أُشير على عالمك الداخلي هذا على أنه "طيف الآلة" . إن الآلة في مفهومي هي جسدك وحواسه كالأنسجة العظام أنها أنهار من السوائل الأعضاء، الأسنان، الدماغ، وكل شيء آخر هناك هو الآلة يوجد داخل هذه البلة خفية شافة، بإمكانك أن تسميها العقل أو الروح والتي تتألف من الأفكار التي تقود الآلة.

في نقاش لي مع أحد جراحي المخ والأعصاب كان يُشكك في وجود العالم الخفي بقوله إنه أجرى مبضعه في آلاف الاجسام ولم ير روحاً قط. أذكر نظرتة المُحرّجة عندما سألتة إن كان سبق له أن رأى فكرة ما وهو يدس أنامله داخل الدماغ وحوله.

من الواضح أن هناك جزءاً داخلياً خفياً كما أن هناك قسماً خارجياً من وجودك. لابد أنه لديك تصور لذاتك التي تشكل الجانب الخفي اللاشكلي من وجودك وأنه لديك فكرة محددة نوعاً ما عن المدى الذي بوسع هذا الجانب الداخلي أن يأخذك عليه. ربما تؤمن أن آليات تفكيرك استثنائية إلى حد ما، على الرغم من أنك لا تفهم تماماً ماهية الشيء الذي في داخلك أو حلوك ، والذي يسمح لك أن تحك جينك، أو تلتقط قلماً أو تحرك قدميك كي ترقص على الأرضية أو أي من الأوامر اللامتناهية التي بإمكان دماغك إصدارها طول اليوم، وكل يوم طالما أنت على قيد الحياة.

لديك أيضاً مفهوم عن الذات فيما يخص الأمور التي لا يستطيع هذا الشبح الداخلي المُفعم بالطاقة عملها هل هو قادر على إعمال التفكير والنجاة من مرض خطير ، أم أن يحل محل مائر الكيمياء؟ هل يملك مفهوم الذات لديك القوة ي يقوم بتحويلات عظيمة، أو حتى سحرية؟

إن مفهوم الذات لديك هو مزيج من المعتقدات الخاصة بك فيما يتعلق باتصالك بالقوى العليا. أنت تؤمن بوجود الإله أو عدم وجوده لديك وجهات نظر مختلفة عن المدى الذي يمكن للإيمان أن يوصلك اليه إن وجود أو عدم وجود شيء داخلك تستطيع أن تعتمد عليه في تحقيق أمور خارقة أو معجزة أولاً تستطيع، هو أمر تُضججه تصوراتك ومعتقداتك. لقد اكتسبت معتقدات معينة فيما يتعلق بقوة التفكير لديك أن واثق على نحو عام أنك تستطيع الاعتماد على

القوة الخفية داخلك من أجل فعل الأشياء المألوفة في الحياة مثل تذكر قائمة غير مرئية من الأشياء المخزنة في زاوية من زوايا ذاكرتك وإرسال الرسائل الشفهية في طريقك على البيت عائداً من عملك . ولكن ماذا تخلق معتقداتك عن قدراتك في مجال صنع المعجزات.

هل شفاء الجسم من الأمراض أو ظهر توأم روحك الذي طالما انتظرته هي أمور من ضمن مكونات مفهومك عن ذاتك؟

خذ لحظة من الوقت وتمعن في تلك القائمة غير المرئية المُخَبَّنة في مكان ما من زوايا عقلك. اسأل نفسك أين هي؟ كيف و ضعُتها هناك؟ أين ذلك المكان الذي أدعوه هناك؟ ما القوى التي استخدمتها من أجل استدعاء تلك القائمة ؟ من أين تأتي تلك القوى؟ هذه هي قائمة من المكونات التي تستخدمها كي تخلق مفهوم الذات الداخلي لديك؟ قد ترغب لاحقاً في أن تتفتح على وجود مُعتقدات أخرى و مكونات تُريد أن تضمها إلى القائمة، و أن تتأمل إلى طرق جديدة كي تُصبح حياتك أكثر نضوجاً.

الحقيقة هي أن هناك قائمة خفية تشمل دليلاً من المعجزات التي لا تفسير لها و التي تعتبرها أمراً مفروغاً منه كل يوم . يُخبرك مفهوم الذات الداخلي ما تعتقد أن تفكيرك قادر أو غير قادر على فعله . أنت تعلم أن تفكيرك، ذلك الطيف الخفي في الآلة، عالم مبهم لا يُسبر غوره، و لكنك تعلم أيضاً أن ثمة حدود مُعيّنة لما يُمكن له أن يقوم به .

هل سبق لك أن فكرت كيف تُشكل حياتك من قائمة المكونات التي يحويها مفهوم الذات الداخلي لديك ؟ إذا بدا لك الأمر مُشجعاً على القيام بإحداث بعض التغييرات ، تابع القراءة .

تغيير مفهومك عن ذاتك

إذا كنت ترغب في أن تُصبح ذلك الشخص الذي لديه القدرة على تحقيق كل رغباته، فمن الضروري بالنسبة إليك أن تنتقل إلى مستوى أعلى من الوجود حيث تُشارك في خلق حياتك. هذا يعني أنك ستحتاج إلى أن تشرع فيما يُعتبر غالباً المهمة الصعبة و هي تغيير مفهومك عن ذاتك.

تذكر أن مفهومك عن ذاتك هو كل شيء تُؤمن بأنه صحيح عن ذاتك الداخلية و الخارجية. هذه المُعتقدات خلقت الحياة التي تعيشها الآن، ضمن ما أدعوه المستوى العادي من الوعي. يتطلب منك الانتقال إلى الفضاء الخارجي عن المؤلف الذي أتكلّم عنه في هذا الكتاب أن تُغير ما تُؤمن أنه صحيح. حسب خبرتي، قد يكون هذا الأمر مشروّعاً شاقاً و رحلة يتوق أو يتحمس بها القليل من الناس. أكتب هذا الكتاب كي أعطيك بعض التوجيهات المحددة جداً، و أساعد في تحقيق هذا و حسب.

سوف أقوم بالاقتراس عن شخص يُدعى (نفيّل غودارد) (Neville Goddard) كتب و خاطب جمهوراً واسعاً في (أمريكا) تحت اسم وحيد هو (نفيّل) (Neville) و هو مُحدّث مشهور تكلم عن النظريات الغيبية من أواخر الثلاثينات حتى وفاته عام 1972.

ألف (نفيّل) عشرة كتب بحث فيها المنطق و الصرف لمبادئ التفكير الإبداعية. لقد أثر عمله عميقاً عليّ، بل في الحقيقة، لقد كان المُعلم الأكبر لي في السنوات القليلة الماضية .

يكتب (نفيّل) بأسلوب قد يجده الكثيرون عسيراً على الفهم، مع هذا فإنني أجد تعاليمه مُنسجمة تماماً مع الكثير من كتاباتي المُبكرة عن التّجلي و المشاركة في التكوين. لا يُدّ أن يُقال أن تعاليم (نفيّل) تُضيف بُعداً لم يسبق لي حقيقة أن تأملتهُ بعمق حتى الآن. بينما كنت أدرس كتابه (قوة الوعي) (The Power of Awareness) رحّت امزج العديد من تعاليم (نفيّل) مع أفكار كبار المُفكرين الآخرين، و أراجع و أنقح نظرياته اللاهوتية الشخصية الفريدة، الأمر الذي أشعر أن العالم الذي أعيش فيه اليوم معنيّ به.

أعطيتُ نسخة من كتاب (قوة الوعي) إلى كل من أبنائي الثمانية الذين عبّروا فردياً عن مجموعة من الآراء من قبيل: (أبي، أنا أحب أفكاره، و لكن عليّ أن أقرأ كل مقطع مراراً و تكراراً، وأن أتوقف كي أفكر في الذي يقوله، أعلم أنه مُحقّ و أن ما يقوله منطقي، و لكن أحتاج لأن يكون أكثر تفسيراً، في كلمات أستطيع أن أفهمها و أطبقها). أوقدت تعليقاتهم رغبتني في أن أشارك العديد من أفكار (نفيّل) و هي في مُعظمها تتطابق مع أفكارني، و أن أخلق توليفه تتوجه إلى القوة التي تملكها كي تحقق رغباتك في القرن الحادي والعشرين .

أريد أن أشاركك شعوري بما يُمكن لأفكار هذا المعلم العظيم أن تفعله من أجلك، كما فعلت من أجلي. أعلم أن (نفيّل) لم يكن ليُمانع في ذلك، لأنه سمح للطلاب و الجمهور تسجيل محادثاته بخيرية دون أجر، و مازالت هذه التسجيلات تنشر رسالته على نحو غير رسمي إلى يومنا هذا، و قد استمعت إلى تلك التسجيلات . بينما كنت أتحدّث من أجل كتابة هذا الكتاب. أشعر أنني روح شقيقة ل(نفيّل)، ربما لأنني انتهجت السياسة نفسها خلال مهنتي الخطابية برمتها، و انغمستُ في مجالات البحث الروحاني نفسها كما فعل هذا المُعلم العظيم الذي سبقني بجيل واحد.

إليك الآن ما كان عليّ (نفيّل) قوله بخصوص تغيير مفهومك عن الذات من أجل الارتقاء بحياتك: (إذا رفضت أن تقترض مسؤولية تجسيد مفهوم جديد أسمى عن ذاتك، حينها أنت ترفض الأدوات (الوحيدة) التي قد يتوقف عليها خلاصك و الذي هو الالتحاق بمثلك الأعلى)

أبقى هذه النقطة واضحة في ذهنك في الفصل الأول: يتطلب المفهوم الأعلى عن ذاتك قبول حقائق جديدة، و أن تتخلّص من وجهات نظرك القديمة عن الأمور التي بإمكانك تحقيقها. هذه هي الطريقة الوحيدة التي تُحقق بها رغباتك. من أجل هذا السبب أنا أشدد مُكرراً على هذه النقطة في هذا الكتاب. يجب أن تبدأ باستبدال مجموعة الحقائق القديمة، باعتقاد وجود ذات عليا داخلك و هو شيء رُبما لم يسبق لك أن تأملتهُ في وقت سابق من حياتك .

لا يُمكن لأحد غيرك، أن يُنقح مفهومك عن ذاتك الذي يحوي قيوداً. ليس بمقدور أي شخص اكتبه أو أقوله أن يقوم بذلك من أجلك. لقد سبق أن قمتُ بذلك لذاتي و بإمكانتي مساعدتك على طول هذا الدرب، و لكنّ القرار يعود إليك في إحداث تغيير يخلق إمكانية التغيير داخلك. إن المفهوم الجديد الأعلى و الأسمى عن ذاتك قد يكون صادمًا و رُبما مرفوضاً من قبلك، حسب كمية التكيف الاجتماعي الذي تشربته خلال حياتك، الأمر الذي يعود إليك أن تتأمل و تُفكر فيه ملياً خلال الفصلين القادمين. اسمح لنفسك في هذه المرحلة أن تتخيل بأنّه بإمكانك خلق مفهوم جدي و أسمى عن ذاتك. غالباً ما تظهر المقاومة عند معظم الناس مباشرة، و أنا أشجّعك على أن تعترف بهذه المقاومة التي تستشأ في داخلك .

التغلّب على المقاومة

يُطلب الانتقال من مستوى الإدراك العادي إلى درجة الوعي الخارق تجديداً جوهرياً، و تغييراً جذرياً لشخصيتك. قليل من الناس مُستعد للالتزام بهذا من أجل انجاز مُهمتهم المقدسة. إذا كنت حقاً ترغب في تحقيق ذلك ، فأنا أقترح عليك أن تغلّب على المقاومة التي لديك وصولاً إلى كل ما تستطيع ذاتك عمله في حياتك الدنيا.

لديك القدرة على أن تدخل أماكن أسمى، كي تُحقق على نحو واعي رغباتك السامية، الآن هنا، من أجل المصلحة العليا للمجتمع. هذا أقرب للقيام بشقية، ثم الهبوط في واقع جديد فيه جميع الأمور ممكنة، واقع تكفّ فيه عن محاكاة نفسك مع الحدود الثقافية و الفيروسات الفكرية التي ترمجت داخلها عندما كنت شخصية صغيرة، و التي تمّ من خلالها إعدادك كي تعيش حياة عادية.

تبدأ هذه المُغامرة المُثيرة في تغيير مفهومك عن ذاتك، بأن تكون على إستعداد لأن تُميت ذاتك الحالية. أجل، من خلال التخلّي عن تاريخك الشخصي بإعتباره الحكم في حياتك، و تتوقف عن مقاومة إمكانياتك الأكمل. أنت ببساطة لم تعد تختار تشكيل هويتك على أساس ما تعلّمت. دُكر نفسك أنّ كل شيء آمنٌ أنه صحيح قد أوصلك إلى هذه النقطة حيث ترغب في استكشاف المزيد، بدلاً من مقاومة قواك العليا.

خلال قراءتي قبل عدة سنوات كتاب (Napoleon Hill) المعنون (فكر و انمو بثراء) (Think and Grow Rich) أذكر قوله بأن هناك سمة واحدة مميزة لأولئك الذين يعيشون حياة مع مستوى أعلى من الثراء، سمة لا تتعلق بتحقيق المكاسب المالية فقط. لدى هؤلاء الأشخاص النادرين و الفريدين رغبة مُتوقّدة في النجاح. إنّ الرغبة الجامحة تختلف تماماً عن الأمنية أو الرغبة الاعتيادية لأنها تتأجج في الداخل، و حين توقّد فإنها لن تخبو بغض النظر عما يحدث. هذه الصفة أعرّفها جيداً، فهي غالباً ما تبدو كالهوس، و لقد وُصفتُ بها مرات كثيرة في حياتي. مع هذا لم يكن الأمر لعنة على، بل طالما خدمني في تحقيق أي توقّ شعرت به في داخلي. غالباً ما أفكر به كلهيب شمع داخل لا يضطرب أبداً، ورغم أنّ الأسوأ كان يترصص بي. تبدأ التحولات برغبة شديدة مُتوقّدة في التحوّل.

إن المعرفة الداخلية إضافة إلى الرغبة المُتقدّة هما شرطان اساسيان كي تصبح شخصاً قادراً على تحقيق رغبات الفؤاد. بشرح (نفيل) بتركيز في كتابه (قوة الوعي) (The Power of Awareness): (من أجل تحوّلك لأبد أن تتغير أسس أفكارك بأكملها. لكن لا يمكن لأفكارك أن تتغير ما لم تحط بأفكار جديدة، لأنك تُفكر من خلال أفكارك) (1). كيف تجد السبيل إلى الأفكار التي ستساعدك على تغيير أفكارك ؟ ابدأ بقول و كتابة عبارات التأكيد المُناسبة لك مثل: لديّ رغبة متوقّدة، شعلة داخلية لن تُسقطها القوى الخارجية، كي أعرف و أعيش من أماكن عليا، و أتحوّل بحيث لا يبقى مفهومي الجديد عن نفسي يحوي أي حدود. أنا عازم على تحدي و تغيير أيّ أفكار تُعيق اكتسابي لرؤية أعلى عن ذاتي.

من المفيد قبل إنهاء هذا الفصل التمهيدي أن تكتشف مُعتقداتك عن طبيعة الأشياء التي ندعوها الأفكار و كيفية تغييرها .

هل تُفكر حقاً ؟

لم يسبق لأحد القدرة على معرفة من أين تأتي الفكرة أو من أي شيء تكون. من المقبول عموماً أننا ننبتدع الأشياء، ونبني كلّ الأفكار الخاصة بنا. كي أكون صادقاً تماماً، لقد حملتُ طوال جزء كبير من حياتي هذه الفكرة عن توليد الأفكار التي تنشأ عند كل فرد. عند هذا المنعطف أنا أميل إلى رؤية العملية بأكملها على أنها أقرب إلى كونها فعل ملاحظة و تأمل و إختيار. أنا أستمع بملاحظة أنّ لديّ سيل مُستمر من الأفكار التي تأتي من، و من يدري من أين تأتي؟ ليس لها حدود ولا أشكال قابلة للدراسة و يظهر أنه لا يأخذها عدد ولا تبدلات! أفكر بمؤشر سوق الأسهم الذي يجري في أسفل الشاشة و كلّ سعر من أسعار الأسهم يُمثل فكرة بسيطة.

بمقدورك التفكير بعدة أفكار مُتعارضة في غضون لحظات قليلة، و القفز شذرا من فكرة إلى أخرى، الابتهاج، الأحباط، الخوف، النشوة ، القلق و هكذا. إنك تخدم بإستمرار من غير دليل ولا رقابة مجموعة لا نهاية لها من الأفكار، من الاستيقاظ حتى النوم. حتى عندما تبدوا نائماً يستمر دماغك في الإنقاط و تأمل تلك الأفكار المُنتشرة في كل مكان. على إمتداد حياتك بأكملها هناك قدر قليل من الراحة خلال عملية إنتاج الأفكار الفكرية. إذا كنت تعتقد بأنك خالق كل أفكارك، و أنك تتحكم في العملية برمتها، ببساطة توقف عن ذلك . أجل، فقط حاول التوقف عن التفكير. قد تكون قادراً على إبطاء تدفق سيل الأفكار إلى حد كبير، لكن أن تُقف ببساطة عملية التفكير طوال النهار، و تبقى في حالة من إنعدام التفكير هو أمرٌ مستحيل تماماً.

أقترح عليك أن تجعل عملية تفكيرك منفتحة على فكرة جديدة من شأنها مساعدتك عند بذنك في تغيير مفهوم الذات لديك. في استطاعتك أن تُفكر في نفسك أنك كائن مُقدس غير محدود، عوضاً عن التفكير بأنك مجرد شخص لا خيار له عندما يتعلّق الأمر بأفكارك. فكر بنفسك بصفة مُراقب يتأمل و ينتقي الأفكار التي تختارها من ذلك السيل الذي لا ينتهي من الأفكار التي تجري على شاشتك الداخلية على مدار اليوم، الأسبوع، السنة. راقب الأفكار و هي تتدفق أين كان المكان الذي تنشأ منه، و لاحظ سرعة إنتقالها و تجمعها و ظهورها و اختفائها.

انتشل فكرة من شريط الأفكار الجاري و تأملها. بينما تُقلِّبها راقب شعورك: حزين، محبط، سعيد، خائف، وهكذا. كل فكرة تمرُّ تترك بصمة عن مفهومك لذاتك. أولاً كن المراقب، ثم تأمل. الآن عليك أن تكون صانع الاختيار الذي يستطيع أن يُقرر على نحو واعٍ أن تُعيد تلك الفكرة إلى سيل الأفكار و يلتقط فكرة أخرى قد تسمح له أن يشعر بالتحسن .

أنا بخير، أنا على مايرام، سوف أخسر بعض باوندات، أنا مُقدس، هذه الأفكار و ملايين مثلها بإمكانك إختيارها بدلاً من تلك التي كان إختيارها مألوفاً بالنسبة لك. هكذا تبدأ عملية تغيير مفهومك عن ذاتك. أنت تقبل على نحو غير قابل للنقد أنك لست من يُحرك تدفق أفكارك، كما أن إيقاف التفكير هو امرٌ غير ممكن عند هذه المرحلة من تطورك. إنَّ جوهرك في هذه المرحلة هو أن تراقب و تتأمل ثم تختار. يمكن إتمام ذلك في جزء من الثانية. ستستمر الأفكار بالظهور على شاشة تلفازك الفكري كما يفعل شريط أسعار سوق الأسهم. بيد أن الفرق أنك ستختار الأفكار التي تُريد التركيز عليها، تجمعها، تحتفظ بها أو تتركها .

أنا أحتك على اكتساب عادة انتقاء الأفكار و الخواطر التي تدعم شعورك أنك على ما يرام و أنك قوي، وترفعك إلى مستوى أعلى من الوعي حيث يُرحب مفهوم الذات لديك بذاتك السامية.

أنا أحب وصف (أويل اس أندرسون) (Uell S.Andersen) لهذه العملية في كتابه (ثلاث كلمات سحرية) Three Magic Words، و سأترك لك أن تتأملها بينما تتحصّر كي تُكوّن علاقة صداقة مع الذات الباطنة المُحرّكة التي ترغب بشدة في أن يتمّ تحقيقها في مجال خارج عن المؤلف، و ليس في المستوى المؤلف الذي عشت فيه زمناً طويلاً جداً:

لقد أكدنا على الذات الباطنة المُحرّكة التي تستطيع أن تكون أيّ شيء تقبله أو تؤمن به، و نحن على وشك أن نطور لديها عادة إختيار تلك الأفكار التي من شأنها إضافة ما هو جيد لها. نحن نُعلم أنفسنا القبول فقط بما هو خير. نحن نلزم أنفسنا طواعية أن نقبل كلّ الحب، كلّ اللطف، كلّ الفرح، كلّ التوسع، كلّ الوفرة، كلّ الصحة، كلّ النشاط. نحن نلتزم طواعية بأن نرفض كلّ المعاناة، كلّ الأسى، كلّ الاحباط، كل الكآبة، كل الدونية، كلّ الآلام و الأسقام. نحن نقول أن لا شيء صحيح سوى الخير و العظمة و الجمال، فقط هذه المفاهيم ما سنضيفه إلى ذاتنا.

هذه هي طريقتك الجديدة في إختيار الأفكار التي سوف تُقدمك إلى ما أدعوه ذاتك العليا. أبق في اعتبارك أنه إذا كنت تُريد أن تُحقق شيئاً(أي شيء)، يجب عليك أن تتوقع حدوثه في نفسك أولاً.

ثلاث اقتراحات

الأول: أعد تعريف مفهوم الذات لديك من خلال تحدّي كلّ شيء اعتبرته صحيحاً عن نفسك حتى الآن. كُن منفتحاً على اختبار كل شيء نظرت إليه سابقاً على أنه يحدُّ من قدراتك بأيّ طريقة من الطرق. أكّد لنفسك: أنا لا أضع أي حدود أو معوقات أمام كل ما أنوي أن أحققه أو أكون عليه من الآن فصاعداً.

الثاني: اسمح لنفسك أن تُصبح واعياً على الحقيقية غير المادية التي أنت جزء منها. مُد يدك و صافح الملائكة أو ساكني هذا المستوى العالي الخفي. اعلم أنه بإمكانك الحصول على الإرشاد من أولئك الذين عاشوا فيه قبلك. امض وقتك في تأمل شعورك حيال اختبار هذا المستوى العالي من الوعي.

الثالث: بكّما عانيت من قلة الراحة أو الحزن، عليك بدلاً من أن تحاول تغيير الفكرة الكامنة وراء حالتك العاطفية، أن تقوم بإعادتها إلى الحزام النهائي الناقل للأفكار، ثم اختر فكرة مُختلفة. استمر في عمل هذا إلى أن تشعر بالتحسن و تستغني عن إدانة نفسك على أنك سبب أفكارك التعيسة.

الفصل الخامس

الاساس الثاني في تحقيق الرغبات

عش من النهاية

(أمام الإله الذي آمن به،

الذي يُحيي الموتى،

ويُدعو الأشياء غير المَوجودة كأنّها مَوجودة)

(رسالة (بولس) الرسول لأهل رومية17:4)

قد تجد الأساس الثاني في تحقيق الرغبات غير تقليدي، و الفكرة الأكثر صعوبة بين الأفكار التي تُواجهها. إذا وجدت ذلك صحيحاً بالنسبة إليك، فأنا أحتك على أن تحشد كلّ التصميم الذي تقدر عليه . أنت على وشك البدء في تدريب خيالك كي تقبل فكرة أنّ أي شيء يُنبئ هناك، لا يتعلق بالتجارب

المستقبلية، وإنما يُمثل واقعك في هذا المكان وهذه اللحظة. سيُطلب منك أن تضع حواسك في صندوق مُقفّل كل لا تُقنعك أنك تتجاهل ما تراها هي أنه واقع أنت تخطو داخل بُعد جديد، إنها الحقيقة غير المألوفة التي يتحدث عنه (بولس) الرسول في رسائله إلى (رومية) في المقطع المذكور آنفاً.

أبق في ذهنك بديهية أساسية من بديهيات هذا الكتاب، المعرفة العميقة التي وصفتها في الفصل الثالث والتي أُشدد عليها طوال هذا الكتاب: نحن جميعاً الإله. (اليس مكتوباً في ناموسكم: أنا قُلْتُ إِنَّكُمْ إِلَهَةٌ) (يوحنا 10:34). كان هذا جواب (المسيح) عندما كان على وشك أن يُرجم: (لَسْنَا نَزْجُمُكَ لِأَجْلِ عَمَلِ خَسَنٍ، بَلْ لِأَجْلِ تَجْدِيفٍ، فَإِنَّكَ وَأَنْتَ إِنْسَانٌ تَجْعَلُ نَفْسَكَ إِلَهًا) (يوحنا 10:33) أقتبس هذا لأذكرك أنه ليس أنا، الكاتب المجنون من القرن الحادي والعشرين من يقول هذه الكلمات، بل إنها آتية مُباشرة من الكتاب المقدس.

الآن راجع ما يقوله (بولس) الرسول في رسائل أهل رومية 17:4 (وَيَدْعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهُا مَوْجُودَةٌ). هكذا يعمل الإله. عندما يحتذي خيالك مع أسامي مبادئ ذاتك الأسمى فإنه يغدو الإله وهو يعمل. بإمكانك جعل خيالك مكاناً حيث تستطيع بلا ريب أن (تدعو الأشياء) عندما تُصرُّ على أن تتحقق، على الرغم من أنها لم تظهر بعد في العالم ثلاثي الأبعاد كما تُقرر حواسك الخمس. هذا هو المكان الذي ينبغي عليك أن تتعلم فيه أن تتق، تُفكر، تعيش، انطلاقاً منه، بدلاً من مُجرد توقّعه. من هنا يأتي عنوان هذا الفصل (عش من النهاية).

بينما أجلس هنا أكتب، أتخيل كتاب تلفه ستره جميلة. هذه السترة هي ذات غلاف الكتاب الذي تقرأه أنت الآن بعنوان تحقيق الرغبات. أنا ما زلت في ثلث الطريق من أجل إنهاء الكتابة الفعلية لهذا الكتاب، ومع هذا أنا أراه كتاباً مُكتملاً في كل يوم أقبل فيه على الحيز المقدس للكتابة. لقد حافظت على هذه الممارسة لعدة سنوات. عندما أكون بصدد الكتابة أرى الكتاب المُنتهي كل يوم في خيالي كما في تمثيله الرمزي.

إنّ خيالي هو المكان الذي تكون فيه أفكاره هي أفكار الإله، وهكذا فإنني أنا الإله أبداع ما أعلم أنه موجود بالفعل. أنا (أدعو الأشياء غير موجودة كأنها موجودة). إن معرفة هذا والشعور به يعني أنه لا يمكن لأي شيء أن يُثبني عن هذه القوة الخالقة الموجودة في خيالي. لا خوف من تخيل صورة مكتملة رائعة لمشروع الكتاب، إنه بالفعل مكتمل في عقلي. أسمح ببساطته للطاقة أن تتدفق داخلي ومن خلال قلبي، ومن ثم على الصفحات. قمّت مؤخراً بكتابة الملاحظات التالية على موقعي الإلكتروني بخصوص موضوع (هل أنت كاتب؟): (كُفْتُ عن الحكم المسبق عن الأمور، وابتعدت عن طريقك أنت. أنا أخبر الجمهور عندما أتحدث عن الكتابة: الكتابة ليست شيئاً أفعله، بل الكتابة مسألة أنا أكون. أنا أكتب، ليست تعبيراً أتقوه به).

لاحظ كلمات (أنا أكون) اسم الإله إلى كلّ الأجيال القادمة، والذي أُخبر به (موسى) في التوراة. ابدأ بتركيز انتباهك على الكلمات التي تلي الاسم المقدس للإله (ذاتك الأسمى) والذي هو أنا أكون. ابدأ بالتعرف على قوة خيالك المبدع في تحقيق الرغبات من خلال أنا أكون.

قوة خيالك

قم مجازياً بوشم كلمات (نفيل) التالية على جبهتك. بعبارة أخرى، احفظها، كررها بنفسك كل مرة تنظر فيها إلى المرأة:

تجاهل الشروط والأحكام لأنها في الحقيقة كلها براهين في يد حواسك على إنكار تحقيق رغباتك. استسلم إلى فرضية أنك بالفعل ما تُريد لنفسك أن تكون عليه، لأنك بتلك الفرضية الجازمة تندمج أنت ووجودك المطلق في وحدة مبدعة، مع وجودك المطلق (الإله) كل شيء ممكن. الإله لا يُخفق أبداً (1).

يحلّ مفهومك الجديد عن نفسك محل مفهومك القديم.

يبدأ مفهوم الذات الجديد عندما تضعه في خيالك، وتعيش انطلاقاً من هذا المنظور الجديد. تأكد أنّ حواسك الخمس ستحاول إقناعك أنه ينبغي عليك أن تُقدم الأجل لها وحدها، وأن تعامل خيالك على أنه أمر وهمي غير ذي شأن. بيد أنّ هذا لا يعني أن تسمح لحواسك أن تغتصب مفهومك الجديد عن ذاتك.

يمكنك الآن وفي هذه اللحظة أن تُمارس هذا. قُل بصوت عالٍ أو بينك وبين نفسك، عندما أضع (أنا أكون) جديدة في خيالي، فإن حلمي المستقبلي هو حقيقة حاضرة. كرر هذه العبارة عدة مرات. هل تشعر أنّ الأنا لديك تقاوم؟ أيّ من حواسك العنيدة انزعجت أكثر من غيرها؟ لاحظ وكرر. إن مفهومك الجديد عن ذاتك الإله أو على الأقل ومضة من الإله، يطلب منك أن تفكر كالإله، الإله الذي (يدعو الأشياء الغير موجودة كأنها موجودة).

هنا، أنت تُبدع المثال الأعلى الذي تُريد أن تكون عليه، وتفترض أنك غدوت هذا الشخص بالفعل. هذا ما يدعوه (نفيل) قانون الافتراض إذ يُشدد قائلاً: (إذا تم الاستمرار على هذا الافتراض حتى يصبح إحساساً مُهيماً، فإن تحقيقك لمثلك الأعلى هو أمر حتمي).

ذكر نفسك أن خيالك مُلك لك تستخدمه كما تُقرر، وأن كلّ شيء تتمنى تجليه في العالم المادي يجب أن يكون أولاً موضوعاً بحزم وقوة في خيالك كي ينمو. دع كلمات (نفيل) تُرشدك: بالتالي، من أجل تجسيد قيمة ذاتك الجديدة والعظيمة، عليك أن تفترض أنك بالفعل ما تُريد لنفسك أن تكون عليه، ثمّ عش هذا الافتراض بإيمان (الافتراض الذي لم يتجسد بعد في أرض الواقع) وثق أنّ هذه القيمة أو حالة الوعي الجديدة ستُجسّد من خلال الإخلاص المُطلق لذلك الافتراض أنك حقاً ما ترغب أن تكون عليه.

يمثل هذا تحولاً كاملاً في وجودك برمته.

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